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THURSDAY, FEBRUARY 5, 1880.

THE STRAIN OF OUR MODERN LIFE.

THE question whether life is worth the living is much discussed in these days by our dilettanti philosophers, who settle for us the profoundest questions which have exercised the intellect of ages in a light magazine article, and who evidently take a scornful pleasure in slighting the most assumed convictions and the most cherished hopes of mankind. Meanwhile they live. *Solvitur ambulando.* They give to their own question the most practical answer possible, and justify us in not taking their doubts and denials too seriously to heart. When, like the Roman patrician of the Empire, our sceptics take to suicide simply because they are tired of dressing themselves every morning, it will be time to take a graver view of the questions which they so jauntily discuss. And yet, when we come to think of it, it is a strange thing that in this nineteenth century of the history of redemption the question should meet us at so many points and in so many forms. "There is something rotten in the state" of Christendom, one is tempted to say, when redeemed men spend so much of their time in discussing whether it is worth while to live, and when so many who are not in any honest doubt about it, listen with more than half interest to their words. The truth is that the strain of life in these days has become so tense, that even quiet, earnest, simple-minded men, who are not given to exercise themselves in matters too high for them, live under a pressure which has become painful. They are conscious of a certain burden of life, which seems to become heavier as the years roll on. There is more to be done in a day than there used to be, and there is no more strength to do it; and so as the strain increases, and seems likely to increase, they find themselves dallying with the question of the wisdom and goodness of the constitution of things around them—though they would shrink with horror from the conclusion to which some noted men of our time have felt themselves driven, that, on the whole, this is a very ill-constituted and ill-governed world.

Part of the restlessness and weariness of the age is due, no doubt, to the tension of intellect which results inevitably from our rapid, exciting, and many-sided life. We are living in an age of swift transition and ambitious progress. Discoveries flow in upon us which are constantly threatening a revolution in all our plans and habits; we are kept on the stretch of expectation, and have ever and anon to adapt ourselves and our doings to new conditions which some quiet thinker in his distant study or laboratory lays down. No doubt this is, in a measure, true of every age, and the complaint of the burden and strain of life is not new. But we much question if there ever was an age in which the changes have been so rapid and exciting, and in which it has needed so large an intellectual expenditure to keep fairly abreast of the progress of the times. It needs more brain power and more incessant activity of thought to live in these days, than in any past age of the world's history. We are burning at a great pace; we will not say burning away, because in time man gets adjusted to any conditions, however exacting; but while the adjustment is in progress the sense of fret and pain and strain will be sharp, and men will be sorely tempted to complain of the constitution of this world. And it is not only the intellectual class which is affected by this tension—the key-note which is struck in the higher intellectual region runs through the whole scale of life. There is not a pedlar who tramps with his pack; there is not a huckster who pushes his barrow; who does not, in his measure, feel the pressure, and groan under it. The railway and the telegraph have set the pace of life for us, and we must press to keep up with the crowd, or be thrust out of the race and die. The wear and tear of brain fibre in our generation is tremendous; the young brains in time will get used to it, but for the men of the generation it is excessive and exhausting, and has much to do with the questions which are in agitation about the use and the worth of life.

Then the spectre of doubt is abroad. It is not that Englishmen generally have any distracting doubts as to the truth of the things which are most surely believed among them; but they hear and read of grave doubts and blank denials of the very foundations of religious belief in high intellectual quarters, and they cannot help an uneasy feeling as to the reality of things which they have been in the habit of resting upon with the most unquestioning confidence, the loss of which one of their circle of familiar interests and contemplations would leave their lives bare and profitless indeed. Not that the belief of the community at large is honey-combed with doubt, but doubt is in the air; it, infects those whom it does not master; and an age of doubt is always an age of sadness and weariness of life. The assault on Christianity in these days has a dignity and earnestness which have been lacking to the attack of the infidel party in past generations. Delivered from the side of science, men of the highest mark and the most honoured character take part in it; and there can be no doubt that the popular Christianity has a time of searching trial before it in these coming years, which will leave it purified and elevated, and surer than ever, but which will be the source of grave anxieties and distresses while it lasts. The theologians have contemned nature, and nature is now revenging herself on the theologians. We have no need to distress ourselves about the issue of the conflict; but men cannot help feeling that the very foundations of belief are in question, and this sense of uncertainty about the most vital truths and the most inspiring facts adds a heavy pressure to "the strain of modern life."

But, after all, perhaps that which most immediately and sorrowfully burdens us as a people is the state of the great world's affairs. With all our faults and failures, during the last generation, at any rate, we have stood for peace and "the things whereby one nation may edify another." About a generation ago we dreamed a dream that the age of peace—the Saturnian reign—was dawning; it seemed as though, at length, after weary centuries the benediction promised in the Angel Song was about to drop on the world. The troubles of 1848 rudely awoke us, and since that day the Furies seem to have been let loose on mankind. The most tremendous wars which man has ever fought have deluged the fairest fields of four continents with blood; the most powerful armies which the world has ever seen have been organised and maintained by Christian nations; with the openly expressed belief that "the race is to the swift, and the spoil is to the strong," in that "fair realm" which calls itself by the name of the Prince of peace; and the intellect and energy of Christian society have been concentrated on the provision of the most costly and murderous implements of war. And each year the unchristian work goes on upon a larger scale and with more disastrous results. The nations, already crippled in their intellect and their industry by the blood-tax which this military madness imposes, are still increasing their armaments; and the rivalry is so keen, the attitude of incessant vigilance is so exhausting, that peoples and rulers would breathe a sigh of relief if they saw a prospect opening of deliverance from the tension by the outbreak of a great war. Hard as is the strain on the intellect of our generation, paralysing as is its doubt, the saddest part of the burden that rests upon it is due to the political insanity of the great European States. Kings, statesmen, peoples, all seem mad together; all but the quiet, silent toilers, who, while rulers play the game, pay all the cost. They are watching everywhere in blank despair the movements of their masters, and are beginning to ask themselves from a very practical standpoint, whether it is worth while to live. It is profoundly saddening, not to the Christian lover of his fellow men only, but to the lovers of freedom, of industry, of peace, of the brotherly intercourse of nations, to see all in the world's high places bent on satisfying their mad ambitions at the expense of the dearest interests, the holiest activities, and the most cherished and inspiring hopes of mankind.

CARDINAL NEWMAN.

ONE happy result of the substitution of LEO XIII. for PIO NONO as the head of the Roman Catholic world is the restoration of Dr. NEWMAN to the public life of his times. During the reign of PIO NONO we rarely heard of him as a leader. He lived the life of a recluse at Birmingham; and it was matter of amazement to Protestants that a man of such incomparable powers as a guide and a teacher should have been condemned to silence by the authorities of his Church. Perhaps, as a distinguished statesman once said—he was a friend both of NEWMAN and MANNING—it is the best proof of what the Papacy in our day has come to, that a man like MANNING is its trusted representative in England, while Father NEWMAN is distrusted and silenced. But we can well understand it. PIO NONO and Father NEWMAN had little in common, and Romanism as understood by the Jésuitanti had less. The remarks, for instance, on Mariolatry which Father NEWMAN made when the Eirenicon of Dr. PUSEY appeared, must have been profoundly distasteful to the party which was then supreme at the Vatican; and they must have kindled in many a bigoted heart a suspicion that after all the great scholar was more Protestant than Papal at heart. But with the death of PIO NONO and the election of LEO XIII., there came a revolution. Slowly and cautiously, as was necessary, the signs of it were made manifest. LEO could not break too suddenly the traditions of the most popular and most important pontificates of modern times; it would not do to confess too frankly that there was a change in the policy of the unchangeable Church. But a change there was, and men felt it; and among the most prominent signs of the change was the offer of a cardinal's hat to Father NEWMAN, and his recognition as the ablest and most honoured coadjutor of the "Servant of the Servants of GOD," who had been granted in our generation to the Church.

Cardinal NEWMAN's great age and growing infirmities forbid the hope that he can take any large part in public in the management of the affairs of the Roman Church in England. Had PIO happened to die ten years ago, many things in Europe might have been different. The rupture between Prince BISMARCK and the Ultramontane clergy might have been prevented, or, at any rate, greatly modified; the Church would certainly not have placed itself in such deadly antagonism to the principles and the instincts of all that is hopeful and progressive in modern society; and Father NEWMAN would probably have taken an effectual part in directing from Oxford the policy of the Anglican branch of the Roman Catholic Church. Now it is too late. While he is spared he will always be the most honoured and beloved man among the dignitaries of the Roman Church in England; but his public appearances must be few and intermittent, and he must leave to younger men, and to more ambitious men, the practical conduct of affairs.

In the very remarkable speech which he delivered lately in the Town Hall of Birmingham, on the occasion of the annual Catholic *réunion*, he congratulated the English Catholics on the improved relations between the Catholic Church and the great body of the English people, which is a marked and significant feature of our times. The congratulation was as just as it was felicitously expressed. We do not like Roman principles any better than we did a generation ago, but there is certainly a kindlier feeling towards those who hold them; nor would it be easy, in these days, to get up such an excitement as shook England when Cardinal WISEMAN made his celebrated aggression, which led, according to JOHN LEECH'S well-known cartoon, Lord JOHN RUSSELL to chalk up "No Popery" on the door of the Treasury, though he afterwards ran away. The bitterness which was then engendered has died out to a large extent; but Romanists will err greatly, as, indeed, Cardinal NEWMAN warned his audience, if they conclude that these improved personal relations imply any reconciliation of the great body of the English people to the principles or the practices of their Church. It is a strange thing that Dr. NEWMAN'S lot should have been cast in Birmingham, which is probably the most democratic town in the Empire. The very place where the Catholic *réunion* was held seems consecrated to the proclamation of principles which Dr. NEWMAN and those who gathered round him are bound to regard as utterly subversive of the best interests of society. The ideas which PIO NONO cursed with such emphasis in his celebrated Syllabus have again and again wakened rapturous applause in Birmingham Town Hall, and Birmingham probably regards itself as the head-quarters of the propaganda, which is destined in time to sweep, not the Papal Church only, but priestcraft in all its shapes and forms from the earth. Not that we intend to identify Cardinal NEWMAN'S position with that of PIO NONO, as regards modern culture and the democratic tendencies of society. It was probably his language and his known views about the Syllabus of errors, which led to his being distrusted and silenced by the authorities at the Vatican; for he *was* practically silenced, though doubtless no decree of the kind went forth. But whatever may be Cardinal NEWMAN'S views as to the attitude of his Church towards modern civilisation, we are certainly right in assuming that he would be at the opposite pole of thought to the Birmingham school. And yet it is in Birmingham that he has spent the long years of his seclusion, and it is from the platform of the Birmingham Town Hall that he congratulates his fellow-believers on the improved personal relation between the Romanists and the great body of the English people.

There is no doubt that Dr. NEWMAN is right, to a certain extent, in the view which he takes of the causes of the change which he indicates. The number of conversions has brought the members of his Church into closer contact with the family life of Englishmen, and it is found, on experience, that they are by no means so terrible as the traditional type which our ancestors have handed down to us, but that they are, in fact, very like ordinary Englishmen in the various relationships of life which they sustain. We have come nearer to them, and we find them very like ourselves. But much of this better acquaintance is due, not to the conversions, but to the changed conditions of society. People of

various classes and creeds are much more mixed up than they used to be. The classes and the creeds no longer run and work in their separate grooves; in the true sense, society is much more Catholic than of old, and, therefore, more tolerant and more just. Much is due, also, to a cause on which Dr. NEWMAN did not dwell. Society no longer attaches the high importance which it once attached to ecclesiastical and theological designations. We understand now, better than we once did, that they very imperfectly describe the man. The centre of gravity in religious matters has shifted very visibly from the ecclesiastical to the spiritual side; and we ask ourselves now, not what a man calls himself, but what he is under the outward denomination in spirit and heart. We see, too, very much the same passions working, and the same virtues and graces manifest, under all systems of belief, though we are far from blind to the fact that, in the long run, and on a large scale, some religious ideas tend very powerfully to develop character in one direction, and some in the opposite. Just now we think there is some danger of our being too indifferent to the unconscious influence of creed on character; but it is a reaction from a state of things in which an altogether excessive importance was attached to it. We were in some danger of forgetting the fundamental Christian maxim that in every nation and under every form of belief, "he that feareth GOD, and worketh righteousness, is accepted of Him." Now, perhaps, our danger is on the other side. But, be that as it may, there is no doubt, we imagine, that the cause which we have indicated has far more to do with the changed relations of the Catholic body and the English people, than the number of conversions or the personal qualities of Popes. PIO NONO may have been all that Dr. NEWMAN generously describes; LEO XIII. is, no doubt, all that he felicitously portrays. But neither the one fact nor the other has much to do with the question. There is, however, one purely personal matter which has very much indeed to do with it, on which, for very modesty, the Cardinal could not dwell, nay, we doubt not, that, in his modesty, he is entirely unconscious of it; and that is the affectionate reverence with which Englishmen of all classes regard the character and lifework of JOHN HENRY NEWMAN.

The contest between law and a widely-diffused opinion in this country on the subject of marriage with a deceased wife's sister has led to a curious correspondence, which has been published *in extenso* in the *West Somerset Free Press*. Mr. JOHN EDWARDS having apparently contracted such an alliance in some country where such marriages are held to be lawful, returned to his residence at Cheddar. Mrs. EDWARDS, at the instigation of the Church clergyman who prepared her for confirmation, and who knew the circumstances of her marriage, applied for admission to communion. This was refused by the Rev. R. A. BEADON, Vicar of Cheddar, on the ground that the marriage was invalid, "according to the laws of the country and of the Church," and that such invalidity was "in no way affected by its having been solemnised abroad." The Bishop of BATH and WELLS, on being appealed to, ruled that the vicar was right. Called upon by Mr. EDWARDS to point out a course by which his wife may be "admitted into the communion of the Church according to her desire," the Bishop indicates "separation and repudiation of the marriage" as "the only possible evidence and result of repentance." So far, whatever we may think of the wisdom or charity of applying to such a case a rubric directed against "notorious evil livers," there was consistency in the voice of the "living Church" as to the course which was to be pursued. The PRIMATE, having been appealed to, suggests, as a way out of the difficulty, the adoption of a course which he says he has advised in similar cases, that "persons so circumstanced, desiring to communicate, should go to some church *where their history is not known*." Is such an attitude of mind as would contrive a deliberate deception upon the officiating clergyman to be regarded as a suitable state of preparedness for the reception of the Sacrament in the Church of England?

But, after all, have these sticklers for "law" complied with the requirements of the law? Should not the process have been gone through of presenting to the ecclesiastical court the name of the applicant, and can the lady, without due form of trial, be lawfully regarded as an "evil liver"? According to the law of the Church, contumacy in the offence which justifies refusal of the sacrament exposes the person so repulsed to the greater excommunication, which debars her from civil communion with the members of the Church, continued obstinacy for forty days longer subjecting her to imprisonment by the writ *de excommunicato capiendo*. Ecclesiastics may have very strong opinions as to the bearings of the law, but an appeal in the most of such cases lies to the civil courts. Does the law of the Church of England—harder than the Jewish law—"judge any" without opportunity for defence?

A new occupation has been found for the "gentleman in every parish" who represents the State's ecclesiastical bureau. Lieut. General CRAUFURD has issued a circular from the Horse Guards, pointing out to the clergy of the Established Church that the influence which they exert over their parishioners might be utilised by explaining to those rustics who now provokingly hold aloof from the army, the "substantial advantages" which they may gain by enlistment. One "Sussex Vicar," while publishing the circular, declares his disinclination to recommend the service until a Government is in power which is "rather less reckless of our soldiers' lives, and more discriminating as to the rights and wrongs of the wars they undertake;" but evidently the authorities regard such scrupulosity as exceptional. Is promotion in the Church, so far as the presentations in the power of the Government are concerned, to be henceforth made dependent upon success in this new mode of fulfilling our Saviour's commission, "Henceforth thou shalt catch men"?

The agriculturists of Ely are by no means satisfied as to the equity of the arrangement by which they are mulcted in large sums in respect of tithes. In a memorial recently signed by between 200 and 300, they set forth that the charges are levied partly upon high lands (principally arable) of a heavy and retentive character, and partly upon low fen lands protected from inundation, and drained artificially by embankments and steam engines worked at a heavy cost. In the high lands the produce has fallen to one-half its usual quantity, and in the fen lands, quality and quantity have seriously deteriorated, while upon coals and other requirements there has been an increased expenditure owing to continuous rainfall. The consequence is thus stated:—"In the present year the actual cost of tillage and other outgoings, with the rents, will entirely exhaust the receipts from the produce of the lands of the tithe-payers, and leave no return for their cares and labour, or for their capital employed upon the land." The receivers of the tithe charges, adopting a view for which they have express episcopal sanction, reply to the memorialists with a refusal to make any abatement in their claim.

The report that Earl CAIRNS is preparing a Bill to amend that bungling measure, the Public Worship Act, has aroused the anger of the *Church Review*, which calls upon its friends to vote at the next election against the present Government, if they "attempt to do aught with this ill-fated Act than repeal it." No vote, according to this writer's programme, is to be given to any candidate who will not promise to support the repeal of the Act at the first favourable opportunity. Lord EBURY's proposed Bill for putting down auricular confession and priestly absolution in the Church of England, does not seem to be favoured in Tory circles. The *Rock* tells us that his lordship has been laid aside by serious illness, and "it is uncertain if he will be able to undertake the prosecution of the proposed measure in the House of Lords." No expectation seems to be indulged that the Episcopal Bench, pledged as they are to banish strange doctrines from their dioceses, are likely to take action in the matter.

"A Chaplain," writing in *Mission Life* for February, calls for a reconsideration of the whole question of Foreign Chaplaincies, with a view to the introduction of the following changes:—"1. That consuls should not be appointed to places where there are Church of England chaplaincies without any regard whatever being had to their religious opinions. 2. That such as are Roman Catholics, or Presbyterians, or Dissenters of any other denomination, be instructed not to interfere in Church matters. 3. That the payment of chaplains be made directly to them, and not filtered through the hands of committees. 4. That foreign chaplains be placed, as regards furloughs and pensions, on a similar footing, *mutatis mutandis*, to those under the patronage of the Secretaries of State for India and the Colonies. 5. That control and government in Church matters be taken out of the hands of local committees, and that churches and chapels, without exception, be vested in official persons uninfluenced by local intrigues, and independent of local influences." It would seem that the present authorities manifest, too frequently for the satisfaction of certain ecclesiastics, objections to Ritualistic innovations, and it is hoped by these changes to remove such difficulties out of the way of the sacerdotal party.

A perusal of the *Weekly Register and Catholic Standard* suffices to indicate how utterly untrustworthy would be a conclusion derived from attention to the recent utterances of Cardinal NEWMAN as to an improved spirit in Romanism in the nineteenth century. The same paper which contained a report of the subtle plausibilities of the Cardinal, ridiculing as a fallacy of the imagination that the spirit which animated GUY FAUX and the Duke of ALVA has any survival in the present day, published a letter from Rome, denouncing the Municipality for permitting English Episcopalians to open "a new centre of heresy" in the Eternal city. "The first article of the statute, which declares the Catholic religion the religion of the State," complains the tolerant Romanist, "seems to be stretched very far indeed when *it permits heretical churches to be erected within the walls of Rome*." Another correspondent, writing from London, applauds "the fact that the principle of religious liberty is condemned by Propositions 77, 78, and 79 of the Syllabus."

The President of the Local Government Board received, on Friday, a deputation from the Social Science Association, urging that, in the Census of 1881, the religious profession of each inhabitant should form part of the householder's schedule. A barrister, writing in the *Guardian*, strongly urges, in the interests of the State Church, that every effort should be made to give effect to this proposition, at the same time deprecating a return of places of worship, as he thinks that might give an advantage to Nonconformists. "The proposition," he remarks, "if made by the Government Bill, which must shortly be introduced, is sure to be strenuously opposed. It is the more desirable that there should be, in good time beforehand, agreement amongst all Churchmen (irrespective of party); and if that be secured opposition by the Nonconformist Members would be fruitless." The Liberation Society, as will be seen by the resolutions given elsewhere, has, with its usual promptitude, already taken steps to oppose, as was done successfully in 1861, a course of action which candid men of all sides acknowledge would only secure a fallacious result.

The *Church Times*, in an article on "Puritanism at the Antipodes," makes a revelation which certainly lacks nothing on the score of frankness, as to the supreme motive which animates the Ritualistic crusade. After propounding the idea that "the most foolish thing that can possibly be done" by Churchmen, is to encourage the Evangelical views held by the Low Church party, the writer thus explains his reason for resisting such a course:—"We do not mean to assert that devout and zealous Evangelicals do not succeed sometimes in convincing wholly irreligious persons of sin, and in bringing them to a better mind. What we do mean is that there is nothing in the Evangelical system to make a fairly consistent Presbyterian, Methodist, or Baptist think that he would gain anything by leaving his own society to join the Church, nor anything to hold back a Churchman who thought he would find more edification in one of the sects; and accordingly, as matter of history, whenever this form of opinion has prevailed, the Anglican Church has gone back, and Romanism and Dissent have grown and thriven." In other words, because pure Christianity does not advance Sacerdotalism, it is to be given up, though admittedly efficacious for the greater work which the REDEEMER came on earth to accomplish!

THE SUGGESTED CENSUS OF "RELIGIOUS PROFESSION."

IN consequence of the appearance on Monday of the announcement that the Council of the Social Science Association had presented to the Government a series of recommendations relative to the census of 1881, and that they included in them a census of "religious profession," the Executive Committee of the Liberation Society passed the following resolutions on the afternoon of that day:—

"The Council of the Social Science Association having submitted for the consideration of the Government a recommendation that, in the decennial census of the population to be taken next year, 'the religious profession of each inhabitant of England and Scotland shall be ascertained,' and that this inquiry 'shall form part of the Householders' Schedule,' this committee resolve—1. That a compulsory inquiry into the religious profession of every inhabitant of the kingdom would involve an unwarrantable interference with personal opinion; would fail to serve any good practical purpose; would prove seriously misleading in its results; and would inevitably excite great bitterness of feeling. 2. That, in the event of the Bill about to be brought in by the Government containing provisions for such an inquiry, immediate steps be taken to secure a renewal of the opposition to the proposal which led to its abandonment in connection with the census of 1861."

We are glad to see that the *Times*, in an article from which we have quoted elsewhere, throws cold water upon the proposal for a census of "religious profession."

Correspondence.

REFORM OF THE MARRIAGE LAWS.

To the Editor of the Nonconformist and Independent.

SIR,—I have read with interest the letters of Mr. Carvell Williams and Mr. Pye-Smith, as well as your own article on the amendment of the Marriage Laws.

The fundamental position of Mr. Carvell Williams I believe to be thoroughly sound. But he seems to me to underrate the annoyance felt by many ministers, and by Nonconformists generally, at the enforced presence of the Registrar at their marriage services. The necessity of his presence may not be "humiliating," but it is frequently very inconvenient. The wearer knows best where the shoe pinches. Scores of times I have had my patience tried by waiting for half-an-hour, and sometimes for more than that, for the arrival of the Registrar, and yet he may not have been to blame. In a large district there are frequently four or five marriages on the same morning. If the presence of the Registrar were not necessary these parties could arrange with their own minister the most suitable time for themselves; but, as the matter now stands, they must fix a time when it is suitable for the Registrar. And suppose it is arranged that the Registrar has to attend at four or five different chapels, say between 9.30 and 12 o'clock, the chances are that to those who are last on the list, there will be considerable waiting.

It not unfrequently happens that some trivial matter will cause a bridal party to be a quarter of an hour, or even half-an-hour late. If this should occur with the first marriage on the Registrar's list for the day, then the parties at some of the other chapels must be kept waiting. Not long ago I had to conduct a marriage service, which was fixed for eleven o'clock. The Registrar had been required to attend two marriages previous to his coming to my church. At the first of these the parties were nearly half-an-hour late, and the service had been unusually long. It was 11.25 when the Registrar arrived at my church, when he informed me that he was due at 11.30 at another Free Methodist church, distant a full mile and a-half, and that he feared he should not be in time for the service to be conducted that day. To meet the case, I considerably shortened my service,

which enabled him by means of a cab to arrive at eight minutes to twelve, when the bridal party was in a state of considerable excitement lest the marriage would have to be deferred till the following day.

Now if the Registrars are to be required to attend all the churches of the Establishment, as well as all Nonconformist churches, the number of such officers must be greatly increased, or the annoyance caused by waiting will become much greater.

Speaking for myself only, I should feel it a relief if the Registrar's attendence could be dispensed with, and the civil part of the service performed elsewhere.

As Mr. Blennerhasset's Bill is not yet before the public, criticism upon it is of little worth. But from the outline given by Mr. Pye-Smith in the letter which appeared in your columns last week, I fear that such a change would be in many cases for the worse. In large towns, and with important churches, the scheme might be workable, but in the small towns and country villages I believe it would be impracticable. The responsibility of preparing and preserving such important registers ought, in my judgment, to be left with the civil servants of the State.

Moreover, it must not be forgotten that in many of the village chapels licensed for the solemnisation of marriages, it not unfrequently happens that a lay preacher is invited to officiate. And in the majority of such cases, it could not be certified that a "local preacher" is the principal, lawful minister of the building, inasmuch, as he probably preaches there only in turn with ten or twenty more. Thirty years ago, I myself, as a local preacher, officiated at a marriage in a very small agricultual town. My friend, the bridegroom, happened to be the "lawful minister" of the chapel, and there was no other professional minister of our denomination residing within thirty miles. What was to be done in the case? I suppose most persons would have gone to the parish church. But my friend had seen his father's clock sold to pay a Church rate; he was, therefore, not disposed to receive the blessing of such a Church, but preferred to have the service in his own chapel, even though conducted by a "local preacher." And I am happy to say that amongst Free Methodists there is neither priestly claim nor professional sentiment to prevent a lay preacher presiding at the Lord's Table, or conducting the marriage service.

Now, according to the outline of Mr. Blennerhasset's Bill, as given by Mr. Pye-Smith, I judge a marriage like the one I have named could not take place, inasmuch as a local preacher could not be regarded as the lawfully-appointed minister of the chapel. It may be said such a case is exceptional. In some respects it is so, but I know of scores of cases where the marriage service has been conducted, both in towns and villages, by "local preachers."

I am, yours faithfully,

Manchester, Feb. 3, 1880. M. MILLER.

To the Editor of the Nonconformist and Independent.

SIR,—I have carefully read all that has appeared in your columns on the above subject, and have been waiting in the hope that it would call forth some correspondence from men more competent than I to deal with it. The matter is one of great practical importance, and, as you indicate, there are, no doubt, considerable differences of opinion about it, even among men whose intelligent grasp of Nonconformist principles is beyond question.

I must frankly confess that I fail to see the force of the objections urged by Mr. Carvell Williams and the writer of the leading article in respect to the proposal that Nonconformist ministers should be placed by law on the same footing as the ministers of the Established Church in the civil registration of marriages. The present system is anomalous and unsatisfactory in its working, although I for one have not allowed myself to think of the necessary presence of that "foreign element," the Registrar, as a great grievance. But what are the alternatives before us when a change is proposed? They are, as I take it, either (1) to require the Registrar's attendance at all marriages alike, or (2) to dispense with such attendance in every case except when the marriage takes place in the Registrar's office.

Now, if the former plan be adopted, a result will follow which will certainly be most unpopular—not that I should resist it on this account if it were necessary or expedient—I mean an enormous increase in the number of Registrars, and a corresponding increase in the *cost* to the country. Think of the addition that would be necessary in London alone, to say nothing of large provincial centres, where in many churches dozens of marriages take place every Sunday morning; think of the inconvenience at present felt in country districts, in spite of the general courtesy of the Registrars, because of the large number of parishes which they have to cover; this inconvenience would be indefinitely increased unless a very large addition were made to the permanent staff of country Registrars.

Moreover, I would urge that respect be paid to the feelings of the clergy themselves on this point. Many would, perhaps, be glad to be relieved of these duties; would not others, and by far the greater number, resent the proposed change, and with reason, as implying a want of confidence in men, who, speaking generally, have satisfactorily discharged the functions of Registrars of marriages? Let greater efficiency be secured by enforcing substantial fines for inaccuracy, but let not needless indignity be inflicted upon any.

The other alternative would place the ministers of all Nonconformist churches, of a given standing, on the same footing in this matter as the Episcopalian ministers—*i.e.*, according to the scheme indicated in Mr. Pye-Smith's letter, the minister of any church worshiping in a building licensed for marriages would, on certain specefied conditions, be authorised to conduct marriages without the presence of the Registrar; in other words he would, like the Vicar of the parish, be his own Registrar of marriages. Now, undoubtedly, the Nonconformist minister thus "anthorised" would become so far forth an officer of the State; he, the pastor of a voluntary church, would be "recognised" by the State, and would be required, under pains and penalties, to discharge the functions of a Registrar in his own church. But is there anything in all this which really traverses the principles of the most thoroughgoing Free Churchman? I think not; and I shall be heartily thankful for the able and kindly answer of Mr. Williams, or any one equally competent, to the inquiry. In what particular is this inconsistent with our principles? It appears to me to involve no more State recognition, at any rate, than is already accepted by us without murmuring in the registration and licensing of buildings for public worship and for marriages, and the exemption which is so secured from payment of rates.

It surely cannot be argued that the proposed change would amount to a *concurrent establishment* of all Churches, for it is only a concurrent recognition of the chief officers of all religious communities, irrespective of creed, for civil and not for religious purposes. The State would still retain that absolute impartiality in regard to religious opinions and creeds which is essential to religious equality; the liberties of none would be infringed, nor would there be any kind of State *endowment*, direct or indirect.

Many of your readers must be aware that in Canada, if I am rightly informed, some such system prevails as that now proposed for England. Every church in that colony may receive, on certain conditions, *a charter of incorporation* enabling it, of course, to hold property, &c., without the troublesome and expensive process of renewing trust-deeds every few years; the minister of every such ecclesiastical corporation becomes, so far as marriages are concerned (and for burials too, I believe), an officer of the State; he has to render a yearly return to Government, and is liable to certain pains and penalties for any breach of this State trust.

This system works perfectly well. It hurts no one; it treats all alike—Jew and Christian, Papist and Methodist—and I must confess that I see no sufficient reason, at present, for opposing a scheme in this country which shall be drawn, to some extent, on the same lines.

Permit me to add that, because I am an ardent Liberationist, compelled to take this attitude through religious conviction, as well as from every argument of expediency, I am the more anxious that we should not ride our principles to death, and so injure, rather than promote, the great cause of Religious Equality.

I am, Sir, faithfully yours,

Nottingham, January 31, 1880. J. ED. FLOWER.

[We insert the above letters without present comment. On a question of this kind it is highly desirable to elicit opinion on both sides. When the discussion is exhausted we may have something further to say on the subject, and probably by that time the actual provisions of Mr. Blennerhasset's Bill will be known.—ED. *N. and I.*]

THE CHURCH OF IRELAND AND HER CHURCHYARDS.

To the Editor of the Nonconformist and Independent.

SIR,—It may be worth your while to print the following:—The Irish Church Act of 1868 turned the said Church into a voluntary communion from being an Establishment, to be supported by the freewill offerings of its members. The churches and churchyards were handed over to them, to be maintained at their own cost likewise, all *vested burial* interests being preserved. On what grounds, therefore, can those not belonging to her communion now claim rights of sepulture in these churchyards, maintained by us at considerable expense, and to whose maintenance those outside her communion give nothing? As an Established Church, supported by the State, the condition of things was very different.

Those who *had burial places already* in these churchyards can still bury their dead there, but all others (new claimants) are prohibited. What right have Presbyterians, Independents, or Methodists to come into our churchyards now (I mean those thus vested in the Representative Body by this Act of Parliament; there are others not such, concerning which *Cadit quæstio*), require any service they like to be performed there, and that room should be given them there to bury their dead? We can maintain no such rights against them; how can they claim them against us?

Yours, J. A. CARR, LL.D.,
Whitechurch, Co. Dublin.
Editor *Irish Ecclesiastical Gazette.*

[The question, as we stated on the 22nd ult., is as to the legal effect of the proviso in the Irish Church Act of 1869, "but without prejudice to such rights of, or in respect of, burial as may be *subsisting therein*, or may be thereafter declared to subsist therein by Act of Parliament," read in conjunction with the clauses of the Burials (Ireland) Act of 1868, which gave the right to Nonconformists of burial in parish churchyards with such religious ceremonies as were customary among the parties concerned. The mode in which the question was raised is thus stated in a document signed by the Rev. James Tobias, secretary of the Methodist Committee of Exigency:—

On Sunday, the 21st May, 1879, Mrs. Phibbs, a Methodist, died in Clones, and her son-in-law, Mr. Mulligan, of that town, went to the churchwardens, and applied for ground in the churchyard for her burial. It was granted, and the senior Methodist minister there, the Rev. Hugh Roulston, then served the notice required by the Burials Act of 1868, on the incumbent, the Rev. Canon Finlay, that he proposed to conduct a service in the churchyard on the occasion of her burial; the result of which was that the Canon vetoed the action of his churchwardens, and, after consultation between him and them, they positively refused to give any ground unless the service at the grave was conducted by a minister of the Church of Ireland, or that there should not be any service at the grave. These conditions the friends of the deceased declined to accept, and her remains were buried in a graveyard at some distance in the country, which is under the care of the Poor Law Guardians. A short time after, an aged minister of our church died in the same town, but as the rector had declared he "can keep Methodists and Dissenters of all kinds out of the graveyard now, as the Church Act gives him power," to avoid a new collision, his remains also were carried some miles out to a country burial-ground.

To that communication the following reply was received:—

[*Legal.*]
The Representative Body of the Church of Ireland, Incorporated under the name of the Representative Church Body —Secretary, Thomas Green, Esq., M.A.
[Rights of Burial.]

52, St. Stephen's-green East, Dublin,
24th day of Nov., 1879.

DEAR SIR,—Referring to your letter of the 13th inst., I am directed by the legal committee of the Representative Body to say that wherever a person, not a member of the Church of Ireland, has a right of burial in a churchyard, the minister of the church to which he belonged has a right to perform the Burial Service under the 31st and 32nd Vic., cap. 103.

I am, dear Sir, yours faithfully,
THOMAS GREEN, Sec.

Rev. James Tobias, Mount Michael, Sandymount.

We may feel quite sure that the above reply was not returned without full consideration and able legal advice, and that the opinion given was concurrent with that of the Irish Solicitor-General, that the rights given by the Act of 1868 were not affected by the Act of 1869. As to the supposed hardship, that such rights should be continued to those who "give nothing to the cost of maintenance," we would ask, Is it not the fact that *fees* have in all such cases to be paid, and that the proceeds thence derived render such use by other denominations a source of profit rather than of loss?—ED. *N. and I.*]

THE CHURCH-AID AND HOME MISSIONARY SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR,—Allow me, through you, to thank Mr. Bottomley for his wise and timely letter on the Church-Aid and Home Missionary Society in your last issue. He has put his finger on one, at least, of the great defects in the action of our churches in connection with this society. Its *national* character had been almost forgotten, if not ignored. The thoughts of our associations have been absorbed by their own necessities, and the enthusiasm with which the principles of the Society were all but unanimously adopted at Leicester had, in some quarters, subsided into something very like indifference.

The Executive Committee would gladly have endeavoured to arouse the churches to an adequate sense of the greatness and necessity of the work to be done, but they met with unexpected obstacles. It was found impossible to get access to the churches in anything like sufficient numbers to produce a general impression. Our constitution requires that our work should be done through county associations; but, as a rule, it has been found hard to move them, though appeals have been made to them through their officers again and again. Deputations have visited particular churches, and a few arrangements have been made for the visitation of counties. Some pastors and churches have done and are doing nobly. But the great mass of the denomination has been untouched, unmoved, inactive.

It would not be right for me to anticipate the report on budgets which will have to be submitted to the council during the present month; but it cannot be expected to be one full of promise for our poorer counties and churches. Doubtless the terrible depression of trade through which we have been passing, and from which we have not yet emerged, will largely account for this state of things. But the fact that some of the poorest districts have largely increased their contributions would seem to suggest that, this depression notwithstanding, much more might have been done, had the claims of the society been more earnestly considered, and proper methods adopted for gathering up the results. My conviction of the wisdom and necessity of this great organisation has been very greatly deepened during the few months I have occupied my present position, in consequence of the facts which have come under my notice; and I feel that an irreparable injury will be done to our English Congregationalism unless that national feeling of brotherhood and responsibility to which Mr. Bottomley refers can be aroused. Within the last few days I have had a letter from the secretary of one of those counties in which Independency found its earliest home, in which he says that the country churches in his Union when vacant will not seek a cultured and efficient pastor, not because they cannot appreciate and would not desire such an one; but because they cannot so support him as to ensure his remaining with them a reasonable time. They prefer having a feeble pastor, because they can hope to retain him; and this they think better than the weakness and division which constant changes in the pastorate are almost certain to engender. What cure can there possibly be for this state of thing, but in the existence of a strong national society, which shall help agricultural counties to render that assistance to churches they can never give if left to themselves?

The real ability of the society to help the weak in the future will depend almost entirely on the extent to which the national or denominational spirit permeates and inspires the County Associations. The determination of the larger and stronger counties must be not only to provide amply for their own needs, but also to

see which can be foremost in contributing to the work of the society in other less favoured districts. It will not do to depend on a continuance of the subscriptions to the Home Missionary Society in its old form. There is a disposition in various directions to claim these for County Associations. Even the Christmas offerings, for which a special appeal was authorised by our Finance Committee, are being appropriated in the same way. We have not resisted. We should like to see the county resources largely increased, and as a result to have them pouring their free contributions into our treasury, and thus creating a strong central fund, which the Council might distribute as occasion required. So far have we been from any disposition to centralise that we have not been anxious to build up a strong central fund apart from the free action of the counties. But then we must have these counties pervaded by a national spirit. It must be a national society they aim to establish and extend. The merely local must be subordinate to the national, and in proportion as that is the case, a brighter day will dawn in the history of our English Congregationalism.

Just a word in Mr. Bottomley's letter, and what I have met with in visiting some of the counties, satisfy me that the bogie of "centralisation" has not yet ceased to frighten our churches. Surely if ever a society was formed in the world in which centralisation was an impossibility, it must be this Church-Aid Society. With a Council freely chosen by the County Associations, and an Executive Committee appointed by that freely-elected Council, and which must by rule contain representatives of every association in England, one might have thought that the very last thing to be dreaded would be any approach even to centralisation.

Very faithfully yours,
EDWIN J. HARTLAND.

Memorial Hall, Feb. 2, 1880.

THE BISHOP OF MADAGASCAR & HIS DOINGS. II.

To the Editor of the Nonconformist and Independent.

SIR,—It makes one blush for our British Christianity to think or write of the acts done in the name of the "Church of England" by some of the Society for the Propagation of the Gospel's missionaries, and apparently approved of, or not discountenanced by the Bishop and the Society for the Propagation of the Gospel at home. Why I read in the *Mission Field* a year or two ago that the Prime Minister had been present at one of their churches at Tamative, the seaport on the east coast. Every one of them *must* have known that such an event never occurred, and yet from that day to this no contradiction, of the absurd statement has appeared!

They have founded *two* churches at the capital (with "three" schools); and not less than ten, perhaps more, and a college, &c., in the neighbourhood of the capital. In nearly every one of these places their church has been formed, not because there was not sufficient or fair accommodation in the neighbourhood, not because those who worshipped there were convinced of the "informality" of our mode of worship, but *because some influential or mischief-making person or persons had been suspended from church fellowship for immortality or rebuked for unchristian conduct by the native church.* Further, I personally know and am well known to some among the Bishop's teachers and evangelists, if not "deacons," who have been expelled from the native churches under the care of the London Missionary Society for grave immorality, or have been strongly suspected of sad sin. This, I grant, is a very serious indictment, but I make it most deliberately, and refrain from adding more than I am personally and painfully cognisant of. The Bishop cannot be ignorant of it, and I think all Churchmen as well as Nonconformists should know of it.

A certain lord of a manor from whom the Society for the Propagation of the Gospel missionaries have received the most encouragement, and in whose neighbourhood their cause was strongest when the Bishop and I left for England a few months ago, is a noted bigamist, &c. I have heard him confess his faults again and again; and because he was suspended from church fellowship by the native church in the presence of some of the London Missionary Society and Friends' Foreign Missionary Association's missionaries, he called in the Society for the Propagation of the Gospel missionary and took many of his people with him. He has more than once applied for readmission to church fellowship, saying he would "repent," and leave the Bishop as soon as they agreed to take him back. Of course the native church could not agree to such a proposal; and here is the strange spectacle of the great "Church of England" to all intents strengthening this man in his contumaciousness. I cannot think that English Churchmen are serving the Master by encouraging a propagandism that can make such a state of things possible.

In one report before me the Bishop is represented as having said: "In every village, by command of the Queen, there is a church." This "command" by the Queen I emphatically deny. I have been in the island for more than ten years, I have read *every* proclamation made by the present Christian Queen—I have every one of them in my possession and before me as I write; further, I have re-read them since I saw the statement, and I cannot find any such command. If the Bishop understands the Malagasy language I would ask him to read for himself, and publish the name and date of the proclamation; for I and others have again and again assured the people whom we have gone to teach, and to protect them against some petty officers, that the Queen has issued no such command. Eight years ago I heard a petty officer, 150 miles from the capital, make a statement exactly similar to that the Bishop has made, and when I challenged the man to show me his authority for what he had said, he slunk out of the village, but not before I had made him acknowledge his guilt. I should do the same to-morrow, and should earn the approbation of the Queen.

The Bishop is reported in one of my cuttings from reports of his speeches, I believe at Bristol, under the presidency of the Lord Bishop of the diocese, that "the people" of Madagascar were wanting a Church on the model of the English Church, *i.e.*, a State Church. The Bishop must have met with some strange people in Madagascar, for I and others, during a much longer and far more intimate acquaintance with the people as a whole, have never been able to find "the people" desiring this connection between Church and State, except among such as those whose characters I have written about.

The Bishop's speeches have been made in Bristol, Chester, and Manchester, presided over by the Lord Bishops of the diocese, and at Liverpool and other places under the presidency of high dignitaries. The Lord Bishop of Manchester, in his usual manly style, is reported to have said at one of the meetings in Manchester that the time had come when the heathen world should be divided out among the various missionary societies, and that all should try to work harmoniously. He further urged, according to the report in the *Examiner and Times*, that the most friendly relations should be cultivated with Nonconformist missionary societies; and yet at that same meeting the "Lord Bishop of Madagascar" followed Bishop Fraser, begging for £5,000 to enable him to keep up his intrusion in the very midst of the field occupied by the London Missionary Society. Surely the Lord Bishop of Manchester could not be aware of the mischief he was encouraging by allowing the appeal to be made. I honour, as most Nonconformists do, the Lord Bishop of Manchester for his learning, high Christian character, usefulness, and strong common-sense, but by supporting the "Bishop of Madagascar" he was honouring his own noble sentiments more in the breach than in the performance.

The Bishop is, I see, meeting with encouragement in Liverpool, where a list of contributions has been published; but I hear, I hope correctly, that in Manchester he gets little substantial help.

I do wish English Churchmen could be persuaded to try and occupy other fields which are "white unto harvest," instead of hampering and mischievously retarding the work of other societies; but as far as the Society for the Propagation of the Gospel are concerned, I fear no such happy consummation is possible. At any rate, I can let you and your readers, and possibly English Churchmen, know the true meaning of the support they give to the "Lord Bishop of Madagascar." I would fain hope, for the honour of our common Christianity, that there are many Churchmen who, as vigorously as ourselves, protest against the action of the Society for the Propagation of the Gospel. Some have expressed to me their sense of shame that such things should be possible, and I do wish their protest could restrain the vagaries of the Society for the Propagation of the Gospel, who in Madagascar *always* calls itself "The Church of England."

There is one other matter I would briefly refer to. The Bishop on his second appearance in Manchester, said, in answer to a question, that while the Queen of Madagascar worshipped, as he understood, in her own church according to the usages of the "Independents," she acted impartially to all the societies in the capital. I wonder how Mr. Touchstone and other "Church defenders" felt when they read or heard that, after all the cry about the London Missionary Society missionaries having fostered and encouraged a State Church in Madagascar.

I think that too little credit has been given to the Queen and her husband, the Prime Minister, for the noble and unexpected stand they have taken against a State Church. The Queen and Prime Minister of Madagascar (to whom, *more than once*, overtures have been made, according to high authority, by reprsentatives of the Society for Propagation of the Gospel); the most educated and intelligent of the people, the London Missionary Society's and Friends' Foreign Missionary Association's missionaries, as also the majority of those favourable to Christianity in the central provinces, are working for a more thorough establishment of a Free Church.

I hope and pray that the London Missionary Society and Friends' Foreign Missionary Association will, for years to come, keep up a strong staff of missionaries to do battle against Jesuit intrigue, Society for the Propagation of the Gospel blandishments, cupidity, and double-dealing among those of the natives who have only outwardly embraced Christianity, and preserve the precious, pure, blood-bought, and untrammelled liberty at present enjoyed by the Church in Madagascar.

Hoping the importance of this letter in the interests of the Free Churches may be a sufficient apology for its length,

I am, dear Sir, very truly yours,
J. RICHARDSON,
London Missionary Society Missionary.
54, The Crescent, Cambrian View, Chester,
Jan. 29, 1880.

MINISTERIAL SETTLEMENTS & REMOVALS.

To the Editor of the Nonconformist and Independent.

SIR,—I do not know whether any of the resolutions which the various County Associations may pass, or have just passed, on the above subject are likely to appear in your columns, but I am induced to send to you the following resolution, passed at the conference of the quarterly meeting of the Glamorganshire Association—northern district—held at Mountain Ash, Aberdare, January 27th, 1880:—

That we beg to acknowledge the receipt, from the Secretary of the Congregational Union of England and Wales of the resolution adopted by the Assembly at Cardiff in October last, and subsequently considered at a meeting of the council of the Union, "recommending the several County Associations to consider the desirableness of appointing a confidential committee with which vacant churches and moveable ministers may correspond, and which shall also consider all applications for entrance into the Congregational ministry;" and that while we appreciate the good intention in moving for such a committee, we cannot see that the formation of it and the carrying out of such a work as contemplated by it, could at all be done amongst us, without arousing grave suspicion in the churches generally, a suspicion, we believe, that would be very undesirable in its results on the relationship subsisting between churches and ministers.

My reason for sending you this resolution is a notion that it may contribute some little share to what is being said on the subject. I do not know it, but I should think that by far the greatest number of the Welsh Associations are likely to pass, in some form or other, resolutions unfavourable to the formation of confidential committees, "which shall consider all applications for entrance into the Congregational ministry." There may be some associations which will drop the thing without passing any resolution concerning it, I will not say whether from indifference, or from a feeling of its perfect non-importance. But taking it that the majority will take some notice of it, I fancy that the resolutions in favour of the thing will not be numerous in Wales. There are some amongst us, I have no doubt, who would sincerely wish that it were possible to form and carry out the work of such a committee; but they see very well that it would never do, there would be too much uproar against it. And, of course, they will not, looking at the matter from that standpoint, by any means go in for it. There are, on the other hand, many who not only would not wish to see the thing tried, but feel very strongly against it from an honest conviction that it would be a very dangerous thing, whether the committee itself or the churches and ministers be regarded—so that from one standpoint or another I should very strongly imagine that the Welsh associations will be very generally against the whole thing. I believe that we in passing our resolution did not all, though probably nearly all, vote for it from the same standpoint, but from one standpoint or the other, we pretty unanimously supported it. I should be glad to think that the English Associations will be as likely, as I think the Welsh ones are, to let the thing drop like the proverbial hot potato.

Yours obediently,
Aberdare, Jan. 29, 1880. JOHN DAVIES.

REMINISCENCES OF JAS. HINTON AND HIS CONTEMPORARIES.

To the Editor of the Nonconformist and Independent.

SIR,—In common with many others, I read with pleasure your interesting sketch of "James Hinton, of Oxford;" in doing which, however, it was impossible not to wish that the deplorable contumely which he and his friends endured at the hands of the ruffianly gownsmen of those days, had not been set in contrast with the improved state of things in our own. Nearly a century has elapsed between; and we now see, not merely peace and order in the Dissenting chapels of that University city, but no inconsiderable sprinkling of Nonconformists from nearly every denomination among the more distinguished graduates of that seat of learning, with a yearly increasing number of Nonconforming undergraduates in many of its colleges. In 1816, as you state, Mr. James Hinton was elected secretary of the Baptist Missionary Society, and the year 1880 finds Dr. Legge, the well-known missionary of the London Society, Professor of the Chinese Language and Literature in a University which, till the middle of the century and more, was, perhaps, the most exclusive and intolerant in the world.

Such points are the more worthy of notice, inasmuch as the series you have projected is restricted to the nineteenth century, and will necessarily derive a great part of its interest from contrasts such as that which I have mentioned. Moreover, the sketches will throw light reciprocally one upon another; as, for instance, while Dr. Cox was your second example, Mr. John Wilks was the third; and, according to Dr. Cox's history of the society of which James Hinton was second permanent secretary after Andrew Fuller, Mr. "Mark Wilks, Norwich," Mr. John Wilks's uncle, was added to its committee in the same year as "F. A. Cox, Hackney."

You have yourself done the gownsmen of Oxford the justice of saying, in the words of Mr. James Hinton's son and biographer, that, taking his life as a whole, "Never did a resident Dissenting minister acquire so much respect in the University and City of Oxford;" and since he was an original member of the committee, as well as secretary of the Baptist Missionary Society, it is pleasingly appropriate, as a pendant to his own son's acknowledgment, to add that the *Quarterly Review*, in the first volume (1809) of that great organ of "Church-and-State" sentiments, made magnanimous reference to the first Baptist missionaries and their work, characterising the former as "men who had the zeal and the sincerity, the self-denial and the self-devotion of apostles;" and, with regard to their Oriental versions of the Scriptures, of which no fewer than twelve were enumerated as either complete or in progress, that "in fourteen years these lowborn and lowbred mechanics" (in which style the reverend cynic of the Whig *Edinburgh* held them up to ridicule) "have done more towards spreading the knowledge of the Scriptures among the heathen than had been accomplished or even attempted by all the world besides." There was, therefore, no need for the men themselves, or for those who had sent them out, to "answer the fool according to his folly." And, indeed, these latter were themselves the best answer to the lampooner, comprising such men as J. Fawcett, D.D., John Ryland, D.D., Robert Hall, A.M., James Hinton, A.M., John Sutcliffe, A.M., and plain Andrew Fuller!

This leads me to the one defect (as seemed to me) in your accurate and interesting sketch. It brought vividly to my recollection the high character which, in conversation, I have often heard Dr. Cox give to his friend James Hinton. He assured me, and others, that he was the most perfect gentleman whom he ever knew; and Dr. Cox was at once a judge and an exemplar—as, for that matter, were not a few of the Nonconformist ministers of different denominations at that time, as well as now. I, therefore, turned to my amiable and eminent friend and pastor's "History of the Baptist Missionary Society," which is brightened by pen-and-ink portraitures of his contemporaries. Of Sutcliff he says, "Had a painter sketched him in an emblematical picture, he might have represented Wisdom surrounded by the Graces." But it is more to the purpose to note his delineation of James Hinton:—

He was extremely courteous and conciliatory, attractive in the social circle, and popular as a preacher. He possessed a considerable variety of talents; and they were such as led me often to fancy him treading on the verge of genius. . . . With the single exception of Robert Hall, he was probably, on the whole, the most eminent individual on the committee. . . . He laboured most assiduously to cherish unity of spirit, and maintain unity of action, amidst multiplied diversities of opinion and collisions of interest, &c.

If I say no more about Andrew Fuller it is because you probably intend to put a man every way so gigantic in your gallery of "Pioneers." J. M. H.

THE VIEWS OF THE UNITARIANS.

To the Editor of the Nonconformist and Independent.

SIR,—I have read with great pleasure the review of the second volume of Dr. Martineau's "Hours of Thought," which appeared in a recent issue of your paper; and rejoicing as I do in the nearing of sympathy between those who are called more Orthodox Christians, and some at least of the Unitarians, I should be glad to state in your columns the position which some Unitarians now take as to the character and person of Christ, and His relations to the world's spiritual illumination, with special reference to your opinion that the "best specimens of Unitarians of the modern school are not by any means committed to uncompromising denial of the most characteristic beliefs of Trinitarian theology."

The reproach so often directed against us, that we make Christ "a *mere* man," has derived its bitterness, I think, from the failure on the part of others to understand our doctrine of humanity, and I have sometimes felt inclined to ask those who utter such a reproach, whether they know that they are speaking in the presence of God. For it is the mistake, to suppose that when we speak of Christ as a man, we deny all Divine presence and activity in His life.

Holding, as we do, that the living God is present with us now as He was in the olden time; that there is communion of the human spirit with the Divine; and that there are no limits that we can lay down to the possible exaltation of the human soul through the presence of the Father, nor to the effect on the world's history of a life so inspired, we can never speak of "a *mere* man," as though he were a thing cut off from God, but only of man, strong or weak, as he has been true or false to the light that is in him, and has been blessed by the guidance of the Holy Spirit.

We see true and holy souls, whom we feel to be nearer the Father than ourselves, and, highest of all, that most perfect man, that holy Son of God, through whom, and through the others in their degree, we are always learning more of the Divine possibilities of our life, the hope of freedom from sin, and the triumph of righteousness, and the final gathering in the unseen world. It was because God was with them, and most of all with Jesus, because we believe in the providence of God in history, that we recognise the Divine mission of Christ, and look to Him as the inspirer of our faith and our leader in the battle life.

To us every revelation through a human soul is a revelation of the one Holy God, and we have so much faith in the capacity of human nature, that we believe even Christ to have been no other than a man.

Having the same reverence for the personal Christ, as He is known to us through the Gospel records, and the effect of His life on the world's history, we judge by the light that is in us—and we can no other—that He was a man. Trinitarians judge, or accept as the Church's dogma, that He was God. This is our position, and it seems to me that we must be content to live on side by side with mutual respect, waiting till more light shall reveal to either of us the higher truth that we have missed.

Meanwhile we must rejoice that some of us have learnt to look upon each other's religious beliefs with recognition of the true reverence and the yearning for an assured faith that are in them.

Nottingham, Jan. 31, 1880. V. D. DAVIS.

[We cheerfully insert the above explanatory letter, though the ignorance as to the sentiments of the section of Unitarians to which our correspondent belongs is probably not so great as he imagines. It is very natural that he should glory in the Christian fervour and elevated views of a minister, whose writings belong, in a sense, to the Church Universal.—ED. *N. and I.*]

THE CONGREGATIONAL CHURCH AT TOOTING AND THE DEFOE MANSE.

To the Editor of the Nonconformist and Independent.

SIR,—I observe in a report of a meeting of the London Presbytery that an application was made from the minister and congregation of the above place of worship asking to be admitted into the Presbyterian body. As this case seems to bear a strong resemblance to that of Islington Chapel, I should be glad to know whether any steps are being taken, by the London Congregational Union, to prevent the alienation of the property from the body. Funds for the Defoe Manse have been largely contributed by Congregationalists, and it would be interesting to know whether the subscribers are to be consulted as to its being transferred to another denomination. Yours faithfully,

Jan. 31, 1880. CONGREGATIONALIST.

THE LONDON MISSIONARY SOCIETY AND MILTON MOUNT COLLEGE.

To the Editor of the Nonconformist and Independent.

SIR,—Only recently these two institutions were similarly situated, both being burdened with debt; the former to the extent of five thousand pounds, and the latter for a still larger sum. But Milton Mount is now free from debt, and therefore it is no wonder that Mr. Henry Wright communicates the fact in so joyous a note in your columns of the 15th inst., and all your readers, I trust, obeyed the command, "Rejoice with those who do rejoice."

How comes it that the London Missionary Society is not able, also, to announce the extinction of its debt, seeing that it was a thousand pounds less than that of Milton Mount College? Not only so, but, according to an advertisement of the London Missionary Society in the *Nonconformist and Independent* of the 8th inst., only £3,000 has been raised towards the £5,000 debt of the London Missionary Society, whilst this £6,000 for Milton Mount has been obtained. Like causes are said to produce like effects, and surely, if two or three gentlemen were appointed a special finance committee to obtain the still needed £2,000, another month would not pass before you would receive from the secretaries of the London Missionary Society a letter expressing the joy and thankfulness of the directors at the debt being extinguished.

I am, Sir, your obedient servant,

A LOVER OF THE LONDON MISSIONARY SOCIETY.

Jan., 1880.

THE FAMINE IN NORTH PERSIA & KURDISTAN.

To the Editor of the Nonconformist and Independent.

SIR,—We continue to receive communications which show the urgent need of immediate and liberal help. Already many have perished, and the lives of multitudes depend on the aid that may, or may not, be sent *at once* from this country. In a telegram forwarded to us by the Foreign Office, dated Jan. 26, Sir H. Layard, our Ambassador at Constantinople, says: "Colonel Miles telegraphs from Mosul that 'there is much distress' there, owing to the scarcity of food and severity of winter. Extensive relief measures urgently requisite. Several deaths have occurred, and children are being sold and abandoned. People flocking in from neighbouring villages. Increasing gravity of situation. Any assistance would be acceptable, and would be effectively distributed." Captain Everett writes from Van, that "there is very great want and suffering among the Armenians in the districts of Van and Bayazid. Many are starving." In Oroomiah there is the greatest distress. All over these regions of North-Eastern Turkey and North Persia, there are already, and will be more and more, for months to come, the most terrible sufferings, unless relief be sent on a liberal scale. We shall be glad to receive and forward without delay any sums sent to us. We have already forwarded to the American missionaries above £130, and we shall be glad to forward to them, or to the British agents, if this is desired by the donors and stated, all sums that may be obtained. Thousands, and not hundreds, would be needed to alleviate, to any appreciable extent, this awful calamity. The authorities in Turkey and Persia all concur in speaking in the highest terms of the missionaries as distributors of aid; but the British agents are also accessible for this purpose. Cheques to be made payable to the Rev. H. Jones, office secretary.

"Bis dat qui cito dat."

Your obedient servant,

GAVIN CARLYLE.

Turkish Missions Aid Society, Adam-street, Strand, London, W.C., Jan. 29, 1880.

PENNY BANKS.

To the Editor of the Nonconformist and Independent.

SIR,—You recommend the establishment of penny banks and the encouragement of "Thrift." Depend upon it, a better mode of Christian work can scarcely be found. I will give you an instance of what has been done in my little town in one year. With a population of 4,000, no less than 10 per cent. of them joined a penny bank established in connection with no denomination and on neutral ground entirely, although the town was, as I thought, pre-occupied by other clubs of a denominational character, and deposited £200.

For ten years I have been receiver for a Nonconformist Sunday-school Coal and Clothing Club, established in self-defence on account of a Church Club, which gave large benefits to its members; but I helped to start and rejoice in the success of a penny bank totally unconnected with any denomination, and would venture to recommend the establishment of similar institutions whenever practicable. Of course the rector and leading people in a place must be got to lend their patronage, and a small and *certain* percentage must be guaranteed. Nonconformists can do much good in the establishment of broad, popular, and useful institutions in a place, and if they are undenominational, so much the better. Yours, &c.,

NONCONFORMIST.

DEACONESSES.—On Friday last two ladies were set apart, with imposition of hands by the Bishop of London, as Deaconesses. The service was held in the chapel of the London Diocesan Deaconess Institution, Westbourne-park, and one of the new deaconesses will be a member of that community, while the other, as an independent deaconess, will be licensed to the parish of St. Peter's, Eaton-square.

THE CHAIRMAN OF THE LONDON SCHOOL BOARD.—The proposal to pay a salary to the Chairman of the London School Board was last Wednesday neither accepted by the Board, nor rejected on grounds of principle. There is certainly much to be said in favour of an arrangement which might secure to the Board the entire services of a highly qualified chairman. On the other hand, the members of the Board, being pledged by the future to economy, were for the most part unwilling to incur a new kind of expense, even though the largest salary which could be voted to the chairman would not amount to one-fiftieth part of a penny in the pound to the ratepayers.—*Guardian.*

Literature.

THE MARQUESS WELLESLEY.*

THE Marquess Wellesley may be described as the third of the great founders of the English Empire in India. Clive was the first, and Hastings was the second. After Hastings there came a period of rest, during which the Government—because it provoked no quarrels, initiated no wars, but was content with developing the resources of the territory which it had already acquired—might be described, in these times of lawless annexation, as spiritless and tame. Everybody knows what had been done by Clive and Hastings. They were ruthless and unscrupulous conquerors. Nothing that was said against Hastings, either by Sheridan or Burke, was exaggerated. Whatever may have been his great administrative faculties, he was utterly devoid, in public matters, of any human feeling; and Clive was no better. According to Prince Metternich's Memoirs, recently published, Napoleon remarked to the great Austrian diplomatist, in the course of their memorable nine hours' conversation, when Metternich asked him whether he never considered the waste of human life involved in his devastating policy, "What is the sacrifice of a million lives to me?" The spirit indicated in that reply is the spirit that possessed both Clive and Hastings. In their ambition, in their self-exaltation, they gained, it is true, an immense empire, new portions of the East Indies; but they gained it at the cost of the most unscrupulous robbery and the most unscrupulous sacrifice of human life, and either of them, had they been asked, would have replied with Napoleon, "What is the sacrifice of all these lives to me?"

To these men, thanked by Parliament and ennobled by the Crown, succeeded, after a time, Lord Wellesley. Mr. Torrens, in the volume before us, has described, as well as he could describe, the remarkable life of this undoubtedly remarkable man. But we apprehend that, if Lord Wellesley himself could have been consulted, he would not have chosen Mr. Torrens to be his biographer. There can be no question concerning the Dryasdust kind of industry which Mr. Torrens possesses. He takes an evident pleasure in reading letters, speeches, despatches, and Blue-books by the wholesale. His style is modelled after the Blue-book style. He goes on and on in a dull, dead level, without force, without animation, without interest. The reader feels that Mr. Torrens could write for ever in the same style. It is penny-a-lining without the adjectives and their superlatives which makes penny-a-lining so attractive to the multitude. From beginning to end there is no change. Whatever the event may be—small or great, momentous or insignificant, Mr. Torrens never ascends, and, we may emphatically say, never descends. Up-hill or down dale, across desert or through the most umbrageous plains, he keeps, like a mule, on his slow and steady way. Nothing excites, nothing disturbs him; nothing depresses, nothing elevates him. He is a literary machine, which can grind out biographies of anybody and everybody by the dozen. Never mind who they are, or what they have done—it is all the same to him. This biography is of Wellesley; its companion volume is to be O'Connell. "Pro-Consul and Tribune," Mr. Torrens describe them; but why, on earth these two men should be placed together, no ordinary person could possibly imagine. They might just as well have braced Wellesley and Wilkes, or Wellesley and Cobbett, or Wellesley and Mr. Darby, the founder of the very respectable Bible Christian denomination. And, besides, why should Mr. Torrens describe Lord Wellesley as a "Pro-Consul"? Now that term is once—only once—used, and for the first time, in its especial connection, by Lord Macaulay in his essay on Warren Hastings. It was not altogether accurate, but it was rhetorical, and it answered, for the moment, the purpose of the writer. Mr. Torrens, after borrowing it, repeats it *ad nauseam*. As a change he enters on the title to his book, "Architect of Empire." But this does not satisfy him. Wellesley is also on one page "Viceroy," on another "Captain-General," on another "Governor-General," but "Pro-Consul" is the favourite phrase, probably because he thinks that it sounds bigger than any other phrase.

But, as we have said, Mr. Torrens has industry. He has dug, in his own way, down to the origin of the Wellesley family; shows how Charles Wesley, the brother of John, might have been the heir of the old estates in Ireland; and how Mr. Colley, afterwards Wesley or Wellesley, was selected in his stead. Richard Colley became Lord Mornington, well known for his glees and catches, and for still better music, as well as for some action in the

* The Marquess Wellesley, Architect of Empire. An Historic Portrait. By W. M. Torrens, M.P. Chatto and Windus.

old Irish Parliament; and Lord Mornington became the father of the two brothers who afterwards became the Marquess Wellesley and the Duke of Wellington. There are some passages of interest concerning Flood and Grattan and Handel in the early portion of this biography, but for the most part they are somewhat cumbersome, although the biographer exhibits an intelligent knowledge of the times. We next trace the future Marquess to Harrow and Eton, but his Oxford career is only incidentally alluded to. He had "connections," and so soon obtained office under Government, as well as a seat for one of the old rotten boroughs. He had, also, an insatiable ambition. His early public history is, however, of little interest. Its most honourable event was his support of Wilberforce in his advocacy of the abolition of the slave trade. He became the intimate of Pitt, Dundas, and Wilberforce, and this fact, apart from any other, proves that he possessed, or showed the promise of possessing, high qualities. He was capable, also, as he was all through life, of pushing his own way. The absence of self-assertion was the last thing that could be charged against him, and his self-assertion was equal to his egotism and his self-consciousness. He must, however, have spoken well in Parliament, and have worked well at the Board of Control, or he would not have obtained, after doing, as we now see, comparatively little, or he would not have been offered in the discontent of his ambition, the greatest office out of England which it was in the power of the Government to bestow—the Governor-Generalship of India. This was in 1797, when Wellesley was only 37 years of age.

Nothing that Mr. Torrens tells us, and nothing that we know from other sources, furnishes an adequate explanation of the especial reason why Wellesley was selected for this exalted post. The explanation would probably be found, if we knew more than we do know, in two facts; first, that the Government did not care very much about who went to take the post; secondly, that they wanted to get rid of a disagreeably self-asserting man, who had some claims upon them, which could not be satisfied in any office of dignity at home. So Wellesley went. He left his wife, who had been his mistress, and his legitimate and illegitimate children at home, and arrived in India in 1798. It is clear that in his office in England, or on the way to his Governor-Generalship, he had made a careful and minute study of the character, extent, and limitation of the English power in India. His despatches from the very first indicated great knowledge—and more. He gave proof, from his breadth of view of all English and native interests, and their complications, that he had an eminent sagacity. He soon proved that, in administrative and executive talent, he was without a superior. Mr. Torrens traces, with a careful, but, we must add, with a dull minuteness, the intricacies of Indian relations at this time. Whatever they were, Wellesley was equal to them. He first endeavoured to put every branch of the Administration into order, a work akin to his autocratic mind. While he was at this there appeared signs of external danger. Tippoo, the son of Hyder Ali, was found, or said to be, concerting with France for the expulsion of the English from Hindostan. The Governor-General acted at first with caution, then with patience, ultimately, as his manner afterwards always was, with swift decision. Patience exhausted, Tippoo was attacked, slain in battle, Seringapatam taken, and, of course, territory added to the British dominions. Seven years of this sort of work, in one direction or another, did Wellesley engage in—against Imperial Acts of Parliament; against the desires of Courts of Directors. It is needless to recapitulate his successes, or his avaricious annexations. Having once made up his mind, right or wrong, he attacked one after another of the native princes, until he had nearly doubled the income of the Company, and also nearly doubled its extent of territory. And in every event, although he showed himself to be one of the greatest, he also showed himself to be one of the most unscrupulous of administrators.

Seven years did this great "Pro-Consulship," as Mr. Torrens would term it, last. It had worried the Government and the Court of Directors beyond all further bearing. The man was one who evidently despised both, and at the end of seven years he was deposed.

What happened? The great potentate who lived in India as no sovereign had ever lived in England, came home to find himself an inferior amongst inferiors. His position galled and irritated him beyond measure. He had royal rewards, but also had an impeachment. The last failed, and with the former, his arrogant self-assertion was never satisfied. In the House of Peers he acted as a thorough Liberal, but as Foreign Secretary in Percival's Cabinet, he seems to have been unbearable, and one wonders at the consideration that was extended to him, when he declined to attend Cabinet meeting, and acted as though he was the Cabinet in himself.

Lord Wellesley was Governor-General when Arthur Wellesley—whom he always pushed forward—was only a colonel in the Indian army. He was Foreign Secretary and Ambassador to Spain when Wellington undertook the Peninsular command. He was accused of family favouritism, but it must be admitted that his judgment was right, and that his confidence was more than justified.

This volume, besides going over the large space indicated in this sketch, gives many details of the Cabinet quarrels and jealousies of the early period of the Regency. They are not particularly solacing. All through, the nation was sacrificed to personal ambition or personal spite. As far as he himself was concerned, it is very clear that, broad as were his views, and patriotic as were some of his sentiments, Wellesley himself was not unwilling to sacrifice it to his own egotism and ill-temper. We leave him, after having Apsley House stoned for one event; drawn in his carriage from Whitehall to the City and back again by an enthusiastic multitude for another. This was in 1812, after the victory of Talavera. From this period he does not grow greater, and Mr. Torrens would have done wisely if he had finished his life in this volume. As it is, he has narrated, not, as we have indicated, in the best manner, of one of the strongest, but not one of the most admirable, of men in English history. It is not too much, however, to say that a writer of better style, if of inferior industry, could have presented this great "Pro-Consul" in far more attractive, although not more truthful, manner than he is presented in these somewhat wearisome pages. Up to the time at which this volume ends we see only a man of great, but somewhat unscrupulous, strength of will, of almost unequalled executive faculty, and of insatiable ambition. These qualities impelled him to extend our Empire in India, and so far, although not a soldier, he was a natural successor of Clive and Hastings. The man himself, however, is not even respectable. Mr. Torrens only indicates his private characteristics, and of his family life very discreetly says little or nothing. But we know that he was a man of ungovernable temper and of licentious habits. He had as little morality in his home as he had in his policy of "annexation." And, on the whole, it will be found that public and private morality hang inseparably together.

THE COMMUNISTS IN 1871.*

M. MAXIME DU CAMP has published the third volume of his "Convulsions de Paris," and one more instalment, we are told, will complete the record of one of the most tragical episodes in the history of the Revolution. The *Communards* of 1871 form only the latest link in that chain of brigandage which, under the various names of *Terrorists*, *Millotins*, *Cabochiens*, aimed at renovating society *unguibus et rostro*, and enforced fraternity at the point of the sword.

In his first two volumes, M. Du Camp had related the dreadful massacres decreed and carried out in the prisons by the worthy followers of Raoul Rigault, Ferré, and Eudes; he had written the appalling story of the *pétroleurs*, and described the various incidents connected with the barricade-fighting. The present book is specially devoted to an account of the events which took place at the Admiralty (*Ministère de la Marine*) and the Bank of France. We are told how these two important buildings were saved from destruction, and by what wonderful acts of heroism and self-sacrifice the financial resources immediately available were protected against the wholesale pillage with which they were threatened.

Those of our readers who have visited Paris know perfectly well the importance of the *Ministère de la Marine* from the strategical point of view. Built at the angle of the Rue de Rivoli and the Rue Royale, it is the key of the communication between the West-end of the city and the Hôtel de Ville, and, accordingly, as soon as the French troops had penetrated within the fortifications—that is to say, on the 22nd of May—every effort was made, every precaution taken, to transform it into a kind of citadel. Explosive materials of all sorts were accumulated there, and the insurgents decided upon abandoning it at last, only after having set fire to the building and the adjoining houses. If this plan was not carried out, if the splendid edifice constructed during the last century by the architect Gabriel is still standing, the Parisians have to thank the *employés* of the Ministry of all ranks and of all positions, who, at the risk of their lives, and with an amount of energy which seems little short of miraculous, managed to defeat the plans of the Communists, and to keep them in check till the arrival of the Versailles troops.

The protection of the Bank was, as may easily be imagined, a matter of still greater importance, and presenting still more serious difficulties. The question was how to save the financial resources of the country, the title-deeds of the creditors, the public securities, and all the elements of the national wealth. From the 13th of March to the 24th of May, the directors of the Bank had to pass through a period of the utmost anxiety, when the slightest indiscretion, the most trifling error of judgment would necessarily have brought about results far more disastrous than the mere destruction of a building, however valuable in itself, and the plunder of a palace. The insurrectionist rulers of Paris, greatly in want of the "sinews of war," applied for funds, threats were uttered, arguments alleged; the directors had to discuss the safest means of facing the perils of the situation, and of sacrificing a little in order to preserve the rest. Thus they would not only secure the existence of the Bank, but remove every pretext for the general pillage with which the metropolis was threatened. It is curious to note that the Bank directors, in this serious emergency, found allies and friends amongst those who *à priori* would have seemed the least likely to help them. The Government of the Commune was, in fact, strictly and truly a house divided against itself; out of the seventy-nine councillors sitting at the Hôtel de Ville, the majority, fifty-seven in number, was split up into three distinct parties:—The *Jacobins*, with Delescluze at their head, aimed at ruling the country by a committee of public safety; the *Blanquistes*, on the other hand, saw no hopes of permanence except in the creation of a dictatorship which, of course, should be bestowed upon Blanqui; finally the *lébertistes*, as M. Du Camp designates them (Rigault, Ferré, Vésinier), had no idea beyond that of destroying civilisation, and satisfying their own passions. In strong contrast with this majority there existed a band of political dreamers (Internationalists, Socialists, Communists, Communalists, Mutualists) still more divided against themselves than the others, but who had, at any rate, the merit of wishing to regenerate society as *philosophers*, and not as cut-throats. To this party belonged an old man, Charles Beslay by name, whom the insurgents appointed as their representative in the negotiations which they carried on with the Bank directors, and who certainly, by his interposition, his tact, and his energy, managed to save the financial resources of the country. He established himself in the palace of the Rue de la Vrillière, prevented the members of the majority from interfering, kept away the detachments of National Guards, sent for the express purpose of plunder, and threw all the weight of his Socialist influence on the side of order and right. He was a dreamer, no doubt—a staunch citizen of Utopia; but at the last, when one of the *employés* of the Bank pointing out to him the sky lurid with the flames which were devouring Paris, said, "Well, Citizen Beslay, this is the work of your Commune!" he burst into a flood of tears.

This third volume of M. Du Camp's book is of the deepest interest; like the others, it is supplemented by a large number of *pièces justificatives*. Not the least instructive episode in the dreadful tale is that which describes the attitude of the crowd, when the leaders of the insurrection, such as Varlin, Vermorel, &c., were attacked and shot by the Versailles troops. Never was the degraded character of unregenerate human nature so powerfully, so painfully illustrated.

* Les Convulsions de Paris. Par Maxime Du Camp. 8vo. Vol. III. Paris and London: L. Hachette and Co.

A SELF-TAUGHT POET.*

MANY years ago we read and were touched by one of the sketches in Professor Masson's "Men I Have Known," which appeared in *Macmillan's Magazine* in one of the earlier years of his editorship. This was the essay on William Thom, a weaver poet, such as Scotland has often produced—one of those nondescripts of genius to whom their gifts are alternately a blessing and a curse. The peculiarities of the man were there brought out with great force. His decrepit figure, for he had been lamed, when a child, through a gentleman's carriage running over him in the streets, was not made more clear to us than his periods of careful industry, when he laboured, for the merest pittance, at the loom, alternating with vague and irrepressible desires for change of scene and place, and a love of society and even of rollicking fun—imparting an inevitably Bohemian tone to his story—his great love for the weakly and the young, combined with some disregard for many of the conventionalities of life; and, notwithstanding that no more than three or four of his poems struck us as rising to any high level of genius, we were impressed with the idea that here we had in many ways an original character, and forthwith we sought out and read his autobiography, which is full at once

* Rhymes and Recollections of a Hand-loom Weaver. By William Thom. Edited, with a Biographical Sketch, by William Skinner, Author of "That Loon o' Baxter's." Paisley: A'ex. Gardner.

of naïve observation, incisive satire, tenderest pathos, and quiet, coy humour. We could well believe from that piece of writing that William Thom was a fascinating companion, a wit, a prince of talkers. We were no longer surprised that men like Professor Masson should have been so impressed by him, or that Douglas Jerrold and other London celebrities like him, should have been led to form the highest estimate of Thom's capabilities, on that visit he made to London in 1845. The man who, both as lad and man, had known all the pains of poverty, bore himself well amid the entertainments of the literary magnates, and, we believe, could hold his own in talk and banter; but he was weak in physique, and not of a constitution to fight the battle of life successfully in the great city. One thing is noticeable, that he never whines. This is how he indicates that in his boyish days the lack of Sunday clothes prevented church-going among the weavers, in a country where church-going is held to be the first of duties:

Who dare measure in doubt the restraining influences of these very songs? To us they were all instead of sermons. Had one of us been bold enough to enter a church he must have been ejected for the sake of decency. His forlorn and curiously-patched habiliments would have contested the point of attraction with the ordinary eloquence of that period. So for all parties it was better that he kept to his garret, or wandered far "in the deep green wood." Church bells rang not for us. Poets were, indeed, our priests. But for those, the last relic of our moral existence would have surely passed away!

Song was the dew-drops that gathered during the long dark night of despondency, and were sure to glitter in the very first blink of the sun. Yonder you might have seen "Auld Robin Gray" wet the eyes that could be tearless amidst cold, and hunger, and weariness, and pain. Surely, surely then, there was to that heart one passage yet unclosed; and a way to carry something thither would save the dreary tenement. We had nothing to give but a kind look and a song. The soup-kitchen was open five months in two years. The dead were buried—now why will people always grumble? To us Virtue, in whatever shape, came only in shadow, but even by that we saw her sweet proportions, and sometimes fain would have sought a kind acquaintance with her. Thinking that the better features of humanity could not be utterly defaced where song and melody were permitted to exist, and that where they were not all crushed, Hope and Mercy might yet bless the spot, some waxed bold, and for a time took leave of those who were called to "sing ayont the moon," groping amidst the material around and stringing it up, ventured on a home-made lilt. Short was the search to find a newly-kindled love, or some old heart a-breaking. Such was aye amongst us, and not always unnoticed, nor, as ye shall see, unsung.

It was not enough that we merely chaunted, and listened; but some more ambitious, or idle if you will, they in time would try a self-conceived song. Just as if some funny little boy, bolder than the rest, would creep into the room where lay Neil Gow's fiddle, and touch a note or two he could not name. How proud he is! how blest! for he has made a sound, and more, his playmates heard it, faith!

The account of his wanderings in Perthshire and elsewhere, when the weaving (which had never brought him more than 12s. a week) entirely failed him; of the death of his child, through exposure to cold in these wanderings, and the resource that he had in his flute—all is told with a self-restraint and suggestiveness which is seldom, indeed, to be found in the writings of the self-taught. Thom's genius was rare and fine, but very limited in range. When he attempted to rise beyond the simple lyric or the descriptive episode, he failed. "The Mitherless Bairn" is his masterpiece, and by it he will have most chance of being remembered. Mr. Skinner, who has many qualifications for the task, has written the memoir with care, and an evident desire neither to overestimate Thom's place as a poet nor his character as a man; but to tell the simple story truthfully and clearly, not omitting to speak of his faults and failings. Mr. Forbes-Robertson has added some pages on his claims as a poet, which do not keep quite so close to the subject as might have been; but are, nevertheless, informed by appreciation and insight; and the publisher has certainly made it a beautiful book. Thom's sympathy for his fellow-sufferers in want and misfortune is shown in many of his pieces; his own early deprivations and struggles overshadowed his originally buoyant temperament, and always broke through his more mirthful moods. This is one of several of his songs, in which it is directly exhibited, and the pathos is simple and genuine:—

'Tis the lone wail of woman, a mother's last woe,
And tearless the eye when the soul weepeth so—
Nor fuel nor food in yon widowless lair,
The sleeping is watched by the dying one there.

"Oh, wauken nae, wauken nae, my dowie dear!
My dead look would wither your wee heart wi' fear;
Sleep on till yon cauld moon is set in the sea,
Gin mornin', hoo cauld will your wauk'nin' be!

"Ye creep to a breast, Jamie, cauld as the snaw,
Ye hang roun' a heart, Jamie, sinkin' awa';
I'm laith, laith to leave ye, though fain would I dee
Gin Heaven would lat my lost laddie wi' me!"

Awaken, lone trembler, the moon has no light,
And the grey glint of the morning drives back the fell night;
Her last look is fixing in yon frozen tear—
Awaken, lone trembler, thy home is not here!

The death-grasp awoke him—the struggle is o'er,
He moans to the ear that will listen no more:
"You're caulder than me, mither, cauld though I be,
And *that* look is nae like your ain look to me.

"I dreamt how my father came back frae the deid,
An' waesome an' eerie the looks that he gied;
He wyled ye awa' till ye sindered frae me—
Oh, hap me, my mither, I'm cauld—like to dee!"

The creaking white coffin is hurried away,
The mourners all motley, and shrivelled, and gray;
Each meagre one muttering it over yon bier—
"So colder my home is—oh, God! it were here!"

THE ENCYCLOPÆDIC DICTIONARY.*

WE have before us a handsome quarto volume of nearly four hundred pages—the first instalment of a Dictionary of the English Language which professes to aim at being more complete and exhaustive than any which has hitherto appeared. As the volume, with the exception of two pages, is occupied by the first letter of the alphabet, we are left to conjecture what dimensions the work may finally assume. The science of language is progressive, and the lexicographer must watch carefully for new developments; and it seems to be quite probable that, by the time the last volume of the new Dictionary is issued, revision of the words and inflections of words beginning with the letter A may be requisite. The formation of a language is more influenced by external circumstances than we might be disposed to admit, if we gave only a slight examination to the subject. New names are required for new ideas and objects, and speedily the noun becomes a verb also, with a proper series of inflections, and not unfrequently an adjective as well. For instance, a smith gave the name of hammer to the implement of his trade. That word is a noun, but he proceeds to make it a verb by saying that he will "hammer" the iron, not strike it with the hammer. These interchanges and developments of words are continually occurring. Not many years since we only recognised the word "telegraph" as a noun; now we "telegraph" a message, the word being used as a verb. The means of communication is a wire (noun), and the phrase "Wire a reply" is of everyday occurrence. As yet we are content to say, "We will go to Brighton by railway;" but, not improbably before long, we may come to use the phrase, "We will railway to Brighton," using the noun as an active verb. Sometimes the reverse operation takes place, and it is not easy in such a phrase, for instance, as "I drink," to say whether the verb suggested the noun, or the noun the verb. The subject is curious, deserving investigation by students of language; and it suggests the difficulties which attend the compilation of a Dictionary which, like the one before us, professes to give "a full account of the origin, meaning, pronunciation, and use of all the words in the English language."

It must be admitted that Mr. Hunter and his assistants (whose labours he cordially recognises) have, to a very great extent, achieved the object they aimed at, and in this first volume given promise of a work of great excellence. Every possible application of a word, literal, figurative, and technical, abstract and special, appears to have been diligently searched out, and illustrated by examples from standard authorities. Anglo-Saxon and Scottish words are copiously given, and the collection of obsolete words must have been obtained by the most painstaking examination of many glossaries. It might be objected, indeed, that too much attention has been given to this department of the work, the bulk of which has, in consequence, been undesirably increased. We are almost led to ask, What is the English language—that which is now presented by our standard literature and the daily speech of educated persons, or the crude and almost chaotic materials from which our present speech has developed, not, however, without retaining many unscientific irregularities of form? Hundreds of words are given which are only to be found in the writings of antique and nearly forgotten authors, or in the preserved fragments of the vulgar tongue of many centuries ago, which have never since been used, having been supplanted by modern forms, and which might be left to the study of archæologists who take a delight in digging up from the accumulated dust of antiquity uncouth forms of speech which, by no ingenuity, can be considered to form a part of the English language now in use. A modern dictionary, intended for popular instruction, might, indeed, as well be cumbered with the Teutonic or Celtic roots of many modern words, as with these obsolete specimens of what may be termed the transition period of the English language.

The pronunciation and etymology of words are very clearly and carefully exhibited, and in the latter case the allied forms in other languages are instructive and suggestive. The subject of prefixes and terminations appears to have been very attractive to the editor and his associates, but it may well be doubted if so much labour was in some cases necessary. For instance, "anti," not a complete word, but only used as a prefix, is shown to have seven varieties of meaning; but surely it is unnecessary to load the pages with repeated instances of its expressing opposition to the meanings of the nouns which follow it? If we know the meaning of the word "national," it is not necessary to give several lines to explaining what anti-national means; and certainly a column of similar combinations and explanations is unnecessary. At any rate, the illustration might well have been varied to show the distinctions between the meanings of the prefixed words. We find "anti-prophet" defined as "an opponent of prophets or of prophetic revelation;" but we do not find "anti-Pope," which means another, or a rival Pope. Again, if it was necessary to maintain the encyclopædic character of the work, to give about a dozen lines to such a compound of words (not strictly a compound word), as "anti-Corn-Law" and sketch the history of the famous League, we might fairly ask why "anti-State-Church," also the specific name of a great association, should be ignored. "All" is another word to which a great amount of space has been unnecessarily devoted. One or two combinations, such as "all-atoning" or "all-conquering," might suffice to explain the relations of the words, instead of nearly two hundred examples, almost every one being illustrated by a quotation.

The information, more strictly of an encyclopædic than of a dictionary nature, is in some instances very clearly and succinctly given, and the historical sketches of Anabaptists, Antinomians, Arminians, &c., are good specimens of conciseness and correctness; but some of the scientific subjects, especially those connected with chemistry, are so overlaid with technicalities, that the searcher after information need almost wait until the dictionary is completed in order that he may be able to find out the meanings of the terms employed. We are first told that alcohol means pure spirit, rectified spirit, or spirits of wine—which, in fact, is only informing us that it goes by other names. If we wish for a little more information, and ask what alcohol *is*, we are told that "it is the name given to a class of compounds differing from hydro-carbon in the substitution of one or more hydrogen atoms by the monatomic radical hydroxyl (OH)." Before the average inquirer can benefit fully by this information, he must await the appearance of the volumes containing the letters H, M, and R.

We have given somewhat more than ordinary attention to the new dictionary, because its merits are great; and we will only make one more suggestion. The illustrations are generally appropriate, and in some instances, where natural objects are depicted, the words "one-fourth" or "one-half" natural size are added; but in most cases this plan is not adhered to, and thus the illustrations lose some of their value. A word of praise must be given to the really beautiful manner in which the book is printed.

* The Encyclopædic Dictionary. By Robert Hunter, M.A., F.G.S. Cassell, Petter, Galpin, and Co., London, Paris, and New York.

MONTHLY REVIEWS.

THE *Nineteenth Century*, which has a strong array of papers on topics of living interest by writers whose utterances will be sure to command attention, opens with an explanation by Sir Henry Rawlinson of "The Situation in Afghanistan." The Treaty of Gandamak, in his view, shadowed forth "a fairly reasonable scheme" for the future government of the country had Yacub Khan been loyal to the British alliance, and had his people consented to preserve their loyalty to him under such circumstances; but as it proved otherwise we have now to face the fact that "there exists a great gulf of hatred and mistrust between us and the Eastern Afghans, which it will take years of careful and conciliatory treatment to bridge over." Now that "destiny" has made us conquerors of Cabul, to leave without "material guarantees or other tangible results" would be to "aggravate" the dangers with which we were threatened in 1878, and "weaken our hold on our Indian subjects to a perilous," even "to a fatal extent." To abandon all attempts to control Afghan-Turkistan would "render our Indian frontier"—(that much-lauded "scientific frontier")—"almost as faulty as it was before," while the steps which we have taken to strengthen it, besides making the Afghans our enemies, are likely so to stimulate the Russians to "reprisals on a large scale during the current year," that "a campaign upon the Oxus" must be anticipated by British taxpayers, as well as the increased cost involved in maintaining a garrison of 2,000 British and 20,000 native troops in an unassailable position at Cabul. Candahar, Jellalabad, and Kuram should, he thinks, be retained, and Herat handed over to Persia. With cold-blooded cynicism he claims that the conduct of our troops in "burning villages and shooting men *merely because they resist invasion*" should be regarded as "mercy in disguise!" Lord Chelmsford has given another example of his peculiar ideas of "generalship" in provoking from Mr. Archibald Forbes so scathing a criticism upon his conduct of the campaign in Zululand. Mr. Forbes does not hesitate to declare that if the communications which passed between his lordship and Sir Garnet Wolseley after the battle of Ulundi were now in the hands of the public, "Lord Chelmsford, instead of swaggering about success, would probably be somewhat nervous lest the *vox populi* should compel his official friends to put him on his defence under martial law." Mr. Arthur Arnold, in a very suggestive paper on "Free Land and Peasant Proprietorship," brings the matter within a very "practical" range when he declares that of the many millions paid annually to foreigners for fruit, vegetables, and dairy produce, "a great part is a tribute to the peculiar institutions of this country affecting the distribution of the soil." Mr. Edward Dicey throws some light upon the rivalries associated with "our Egyptian Protectorate," the outcome of which is that since the dismissal of the Anglo-French Ministry by Ismail Pasha, instead of English influence being paramount, France has acquired "precedence over us in every respect." Monsignor Capel, Père Hyacinthe, and an Anglican clergyman (Rev. A. F. Northcote) respectively express their views on certain points upon which the religious world is divided; and Mr. Gladstone, in a valuable statistical paper, attempts to estimate the comparative effects of liberation of intercourse and improvement of locomotion upon the trade and wealth of the United Kingdom during the last half century. There are other papers which will repay perusal, but we have said sufficient to indicate how great a value attaches to the current part of this very ably-conducted Review.

The *Contemporary Review* for February opens with a paper on "Experimental Legislation," by Professor W. Stanley Jevons, who pleads for a contemporaneous trial, in different districts, of various suggested plans for abating the evils incident to the liquor traffic. "Specific and differentiated experience," he says, "is what we need before making any further important change in the drink trade." "The Pedigree of Man," is the subject of a dialogue in which Dr. Radcliffe, disallowing the assumptions of evolutionists, contends that the particular form of animal or plant life found to have had existence at any period, was that which was most perfectly adapted to fill the place which it had to fill in the economy of nature, and that any improvement in man attributable to descent is small in comparison with that which is traceable to inspiration. In association with this paper we can commend the perusal of the very instructive details supplied by Professor Mivart on

"The Geography of Living Creatures." Mr. Francis Peek, reviewing Agricultural Prospects in England, Canada, and the United States, looks forward to a not distant future when the average price of wheat in this country will be below 32s. per quarter. Lieut-Colonel Osborn, in rejoinder to Mr. Elliott, maintains his contention that the appalling mortality which followed the famine of 1877-78 in the North-West Provinces of India, was attributable to two causes—the "rapacity of the Indian Government in insisting upon an immediate collection of the land revenue," and "its inhuman niggardliness in providing labour and food for a starving populace." Among the remaining papers is a communication from Constantinople, descriptive of "Contemporary Life and Thought in Turkey." The writer, who subscribes himself "An Eastern Statesman," declares that "it is the universal opinion in Constantinople that British subjects have *less* protection than any other foreigners in the Turkish Empire," than which, we take it, there could hardly be more condemnatory evidence of the impotency of that course of intrigue and bluster which has been so pompously designated a "spirited foreign policy."

In the *Fortnightly Review*, Mr. H. M. Hyndman, discussing "Irish Needs and Irish Remedies," rejects the idea of a Home Rule Parliament on the ground that it must constantly come into contact with some Imperial business which could not be delegated to Ireland save by complete separation of the two countries. At the same time, he urges that measures necessary for the welfare of that country must no longer be refused because they, in some respects, conflict with English views. If, for instance, the abolition of entails can be proved to be good for Ireland, it should be conceded without reference to the effect that the change might have on the solution of a similar problem in England. And so with absenteeism, which drains that country of £4,000,000 annually. "Landlords," he argues, "are maintained in the peaceful enjoyment of their land, because, on the whole, it has been found to the general advantage of society that they should be so; but in particular instances, where forced sale is advisable, it is carried out, and the Encumbered Estates Act might very well be supplemented by an Absentee Act—the Bright clauses, under the wider interpretation now given to them by a vote of the House of Commons, being applied in all sales effected." Mr. Charles Dawson entertains some hope of abating disaffection by modifications in "the Irish Franchise," Parliamentary and Municipal. At present, he complains, "the people at large are excluded from the franchise, and all powers are vested in a class who think much more of reduced rates or the preservation of some privileges dangerous to the public weal than they do of reforms." Mr. Frederic Harrison, in a vigorous paper on 'Empire and Humanity," utters his protest against the revival of the worst tradition of the past—"an Empire of conquest and domination," but he manifests his repugnance to Christianity rather than his loyalty to truth, when, ignoring public acts patent to all the world, he declares generally of the Christian Churches that they "approve and bless" these schemes of conquest, and that "the ministers of any theological faith are not prepared to argue these national undertakings with the temporal power." Among the other papers is an interesting sketch of the late Sir William Boxall, R.A., from the pen of Lord Coleridge.

Institutes of English Law. (Butterworths.) It was no trifling task which Mr. David Nasmyth assigned to himself when, in connection with our complicated system of jurisprudence, he some seven years since commenced the attempt to supply, in a manner suited to the student, a survey of the entire province of law, with the leading principles of each section, so explained as to furnish an acceptable framework, to fill up which years of future research might be profitably devoted. Starting with the proposition that perfect freedom for the individual is incompatible with existence in a community, and that consequently a portion of the natural rights of each member must be abandoned for the general good, he proceeds to explain the civil rights which society in its turn guarantees, and the conditions upon which that guarantee becomes effective. In the first volume, published so far back as 1873, he deals with Public Law, tracing the development of the British Constitution from the Conquest to the present time, and supplying a comprehensive survey of international and municipal obligations. The second and third volumes are devoted to the Substantive branch of Private Law treated under the distinctive heads of "Persons" and "Things;" the fourth volume, which has been recently issued, being occupied with Adjective Law (Procedure in Court), including an outline of the Law of Evidence and Measure of Damages. We are hardly inclined to expect that the public generally will share in the enthusiasm of the author, in whose view it is an incontrovertible proposition that "there is no more useful or fascinating study to which the mind can be directed than jurisprudence," but Mr. Nasmyth has, unquestionably, by removal of impediments and discouragements, and by the charm with which he has succeeded in investing it, done much towards popularising this important branch of knowledge. The text is supplemented by some valuable appendices, devoted to sketches of the history of various branches of English law, and by some carefully-prepared tabular analyses and indices.

The Educational Year-Book for 1880.—Messrs. Cassell, Petter, and Galpin's valuable educational annual continues to grow in importance, both in the extent of its scope and the precision and fulness of its details. In addition to a store of information respecting the Universities and the local and other examinations conducted by various examining bodies, parents and guardians will find in the concisest possible form all requisite particulars in regard to nearly 1,200 public educational institutions, their search being additionally aided by the system of grouping, which has been judiciously adopted. The new matter which has been introduced in respect of Professional, Scientific, and Technical Examination adds largely to the value of this most useful work of reference.

Great-Heart and His Little Friends Trixie and Dot. (S. W. Partridge and Co.) We are by no means sure that the mythical fancy which gives to the "little friends" the strange parentage assigned to them, adds in any way to the value of the work, for Trixie and Dot are undoubtedly very human little "nymphets," and the interest excited in their young minds by the pleasant chatty descriptions of London and Paris, with the smart, but healthy reflections which Mr. Cecil Clarke opportunely introduces, will for that reason find very hearty sympathy among the youthful residents of earth.

The Providence of God Illustrated. (S. W. Partridge and Co.) In an age when it is regarded by some as a mark of superior culture to ostentatiously ignore all knowledge upon the question whether the universe is ruled by an all-wise Disposer of Events, the author of "History in all Ages" has thought it desirable to collect together some well-authenticated incidents of the providence of God delivering from imminent danger by extraordinary means, interposing for the relief of necessity, and in various other ways exemplifying, to those whose hearts are open to conviction, the truth embodied in the oft-quoted declaration of the Bard of Avon, as to a Divinity which "shapes our ends, rough hew them how we may." The incidents, which are written in a popular style, are illustrated with a profusion of effective engravings, the whole constituting a handsome volume.

The Royal Guide to the London Charities. (David Bogue.) A very useful little manual, which, having now reached its 17th year, may be regarded as having thoroughly stood the fire of criticism, so that the details supplied by Mr. Herbert Fry as to the multiplied charities of London may be accepted unhesitatingly as substantially correct.

The Christian Remembrancer Birthday Book.—(R. and A. Suttaby.) Although works of this class have been largely multiplied, this little volume, containing for each day in the year a passage of Scripture selected by the late Miss Charlotte Elliott, and associated with a verse from the stores of poetry which that gifted writer has left as a legacy to the Christian Church, cannot fail to secure favourable regard from many whose heart aspirations she has been so successful in giving expression to in tuneful numbers.

MISSIONARY INTELLIGENCE.

NATIVE MISSIONARY WORK IN MADAGASCAR.

SEVERAL efforts have been made by the native churches in the central district to introduce the Gospel among the tribes inhabiting the south-eastern coast of the island, but jealousy of the Hovas, to whom were attributed schemes of political aggrandisement, has interfered with the work. Three native evangelists had for some months been labouring among the Taimòro, Taifàsy, and Taisàka tribes, and to visit these, the Rev. James Wills, as a messenger of the Congregational Union at Antananarivo, set forth in August on a journey to the south-east. At Ambohipeno, a Hova garrison, near the river Matitanana, Mr. Wills met with one of the evangelists, Ràiniàmbòarafy, who has the supervision of several congregations which have been formed in large Taimòro towns in the district. The Taimòro tribes claim to be "Zafin Ibrahim" (descendants of Abraham) and possess books written in Arabic characters; but, although they burnt their idols when the Queen renounced idolatry, they still favour fetishism, being, in fact, the manufacturers of charms and "ody" of all descriptions for South Madagascar. They get little pieces of all kinds of wood, and smear them with oil and colouring matter, and then go off to the Bara and Sakalava and other still heathen tribes, and return with numbers of bullocks. There were 180 scholars on the books of the school at Ambohipeno, which had been in existence twelve months. Of 70 present at the examination, Mr. Wills found that 49 could read the Testament, and of the simple Scriptural questions which were put, satisfactory answers were given to one-half. Mr. Wills preached on Sunday, and four congregations took part in a united prayer meeting, the chapel being fairly filled. At Màhamànina, another Hova garrison, where Raòbèlinà is the evangelist, Mr. Wills was received with great ceremony by the Governor, in the square opposite the Government House (a building 90 feet high). After devotional exercises, the missionary was conducted to the residence assigned to him, where he was visited by representatives of various churches in the neighbourhood. One of these deputations was headed by the wife of the Governor, accompanied by a number of women, "nicely dressed in various coloured dresses, and wearing European shawls." Here the missionary found a class of twenty preachers, some of whom look after the country congregations; the school examinations were of a very gratifying character. The Governor of Vangaindrano, where the third evangelist is stationed, "is a Roman Catholic, and puts many obstacles in the way of carrying on the work; the chief officers are polygamists, and have been put out of the church. But the chief evil influence at work is a blind man, who gives himself out, like Elymas of old, to be a sorcerer and prophet. This man is supported and countenanced by the Governor, so that the people are obliged to do what he says has been revealed to him in his dreams." Mr. Wills thus gives the result of his visit:—

As the result of a pretty lengthened intercourse between these three brethren, and a pretty strict personal examination of the work of two of them, I could not but feel thankful to the Great Head of the Church that He had raised up such men among the churches of Imerina to carry the Gospel to the distant tribes of their own land. The stations are well chosen; the men are men of thorough integrity of purpose, doing their work, not as unto man, but as unto God. The results shown after the first twelve months of work seem to me marvellous. Their influence is felt throughout the large district of country between the Matitanana and Vangaindrano rivers. They have bordering on them still turbulent tribes addicted to cruel and debasing customs, among whom we may hope some rays of Gospel light may spread. In the meantime they have abundance of work around them, and they are working with both hands heartily. At present they are intellectually equal to the work before them, but they are laying a foundation upon which European missionaries should hereafter raise the superstructure.

THE TANGANYIKA MISSION.

Letters have been received communicating details of the arrival of the Rev. W. Griffith and Dr. Southon at Ujiji on the 23rd of September. "We met" writes Dr. Southon, "Mr. Hore on the hill, and a right joyous welcome he gave us, as did also Mr. Hutley, whom we found busy making preparation for a repast for us. With the missionary banner unfurled showing the 'Dove of Peace,' we entered Ujiji; and whilst guns were being rapidly fired off in honour of our arrival, and all the people were turning out to greet us with 'jambos' innumerable, our hearts were full of gratitude, and our thanksgivings to God were being silently expressed. Such was our entrance to Ujiji." Mr. Hore's voyages in and around the Lake have served to awaken an interest in the mission among native tribes both far and near. Ten man-loads of grain were sent to the mission station, as a present from Kasanga, the chief of Uguha ("The gateway of the west") who desires the presence of a missionary; and Boga, the chief of Gungu, in Kigoma Bay, paid a personal visit to Messrs. Hore and Hutley, remarking to the Arab owner of the house, "These white men are a great deal better than you." Mr. Hutley, after referring to the superstitions of the Wajiji, especially their belief in witchcraft, and to the bondage, both of body and mind, in which they are held by the Arabs, writes:—"There has been one thing which has caused the natives to lose their fear of us, viz., the perfect openness of our house; if ever natives have come to see us they have always been invited near, and we have taken them in and shown them a few things. This has generally delighted them, and has formed a marked contrast to the Arabs, who do not allow any but their own people to enter their houses." The prospects of the mission, over which a cloud of gloom hung so long, are now, therefore, of a very encouraging character. "Indeed," remark the directors of the London Missionary Society, "openings for Christian effort are so numerous, and the desire for the presence of missionaries is so apparent, as to involve considerable difficulty in the apportionment of men and money to the best advantage."

THE MERCHANTS' LECTURE.

DR. ALLON ON "PERSONALITY."

THE Merchants' Lecture was delivered on Tuesday morning as usual at the Weigh House Chapel, by the Rev. H. Allon, D.D., who took for his text Romans xiv. 12—"So, then, every one of us shall give an account of himself to God."

The passage, he said, from which the text was taken supplied a striking instance of the way in which the New Testament writers root the smallest duties in the greatest principles. These graces of character, mere amenities of conduct, are lifted into great religious obligations. They are not the optional preferences of a man. Humility, meekness, self-denial, are part of universal religion. Religious obligation is a law of Divine sonship, of human brotherhood. It binds us to do everything to help men in their religious life that strong, wise love may be capable of. The case discussed is whether it be religiously right to eat meat that has been offered in sacrifice to idols—a question with which, in the light of his own lofty spiritual conceptions of things, Paul personally would not be very patient. But he has to deal first with narrow, weak, febrile disciples; and next with more robust, but not very considerate disciples, who were disposed to deal very roughly with their scruples. He, therefore, counsels a patient forbearance on the part of the strong, even while he seeks to lift the weak to a higher level and to broader views. And he does this by a sympathising and skilful expostulation, every few sentences running up into great principles. The first effort is to reduce to their proper significance the mere things that are in debate. Another result is to augment our sense of the prime importance of principles, and of our obligations to each other in the light of them. If a man claim liberties for himself, he simply imposes upon himself a higher law of moral obligation. When a man claims to formulate laws for himself out of the great principles of religious life, he augments his responsibilities tenfold. To those who claimed liberty to eat or not to eat, the Apostle replied, "By all means; but remember that the claim of such liberty brings you under the highest conceivable obligations to God, and to your fellow-men." Responsibility is correlative to liberty. "Every one of us shall give an account of himself to God"—not only for uses of his liberty which are right or wrong, but also which are selfish or unselfish. Paul makes the reason and conscience of the disputants themselves the judge; yet he does not make light of the schism and slur it over. In the fullest and most emphatic way he brings out both sides of the question; but instead of uttering a judicial apostolic decision, he throws both upon the dictates of Christian brotherhood. It is a case for the recognition of individual liberties. The latter may not be sacrificed to a church; conscience to a narrow clique, or to a cautious creed. Out of all this comes the beautiful law of the Christian life Liberty is the truest condition of order, because it places a religious man under the highest responsibilities. He who

has the largest recognition of his freedom before God is the most tenderly considerate of his brethren in the exercise of it. Finally, the apostle urges that no controversy may be permitted to damage the delicate sanctities of personal religious life. "Hast thou faith, have it to thyself." Faith has a chaste sanctity; it is to be guarded, to be kept sequestered. It is prayer, it is sensibility, it is rest, it is joy. No stranger may intermeddle with it.

The first element to be recognised in the great law of life laid down in the text, continued the preacher, was *Personality*—the grand prerogative of manhood. It is God's last crowning gift, that which makes the man something more than a mere functional brute. "Let us make man in our image, after our likeness"—a being self-directed, choosing for itself good or evil, character and destiny, doing right and wrong, obeying God or defying Him. Am I such a person? There are elements of my nature which sometimes make me doubt it. My body is made up of material elements. It is supported by food, disordered by contagion, affected by the atmosphere, destroyed by poison; I live or die as the laws of matter may affect me. Further, I am surrounded by circumstances, I am educated by circumstances, moulded by circumstances. I am a pagan or a Christian, according to the social life into which I am born. The Christian life of to-day is altogether different from the Christian life of past days. The Christian Quaker presents strange contrasts to the Christian Romanist. Am I really a person when I am thus moulded as clay in the hands of the potter?—when I do as everybody else does, think as everybody else thinks, am what everybody else is? Religious men are perplexed by this power of circumstance. They see everywhere the mocking contrast between high thoughts, noble feelings, glimpses of God, aspirations after God, and the dark circumstances and conditions of universal human life—sin, sorrow, death. Sometimes they say: It is a fate; we are only what circumstances make us. And they blandly call it Pantheism. Only God is, and man is an emanation from Him. He is the only person, and we are but parts of Him. Irreligious men draw an opposite inference, and maintain that we are only parts of the material universe, evolved from a protoplasm, our immediate progenitor an ape: circumstance makes us what we are. We act mechanically according to our surroundings. When we die we shall be resolved into mere gases and dust. So that both religious Pantheism and irreligious Materialism deny to me a proper personality. Can I accept this conclusion? Scarcely. I have an indestructible consciousness that I am a person. I am conscious of an inner life that neither physical law nor circumstance can touch. I can oppose my will to God's will. I can give to Him or deny to Him my affections. I can sin, I can defy God. If I were a mere emanation from God, or a mere particle of matter, I could not sin. If I refuse to God my worship or service, I feel it to be right that He should punish me. All human laws pre-suppose this sense and power of right and wrong. All religions have been called into existence by it. The true putting of the matter is—I live my inner personal life in the outer world of sense and circumstance. They may affect me; they cannot rule me. The truly royal man is the spiritual man, who recognises and honours his personality, and enthrones conscience, holiness, God.

The second element, Dr. Allon went on to observe, of this great law of life is *Responsibility*. If my consciousness teaches me anything, it is that I am dependent upon Him who made me for every moment of continued life, for every ministry of life, for every good that enriches life: therefore, I am responsible to Him for the character and conduct of my life, and for the manner in which I employ its gifts and possibilities. And my responsibility is according to my nature. A planet, a tempest, obeys the hand of His power, and moves in the line that He has physically ordained. A brute obeys Him by its unreasoning instincts. But I obey by the recognition of my intelligence, the choice of my will, the love of my moral affections. How do I obey Him? In the consciousness of my freedom, in the consciousness of my spiritual relationships to Him. I can find no other God, no other good, no other rest or joy. My life, with all its blessings, is His gift; all its endowments are of His bounty, all its inspirations are of His quickening, all its experiences of His ordering. And when I have lived it, I return to Him. He will approve or condemn. It follows from this personal responsibility that every man must for himself determine his belief and life. I may use the thoughts of other men, but I cannot receive my religious beliefs from them. Every man for himself, using all helps of human wisdom, must prove all things, and hold fast that which is good. Nothing creates this sense of individual responsibility like the teaching of Christ. Pushing aside all churches, and priests, and creeds, He leads each individual man to God, makes him feel that he is responsible only to Him, indicates for him his own individual liberty and responsibility. It is a grand prerogative. In the exercise of it we may often be foolish and wayward, and may often sin and suffer, but its good infinitely overbalances its evil. Compared with this grand thought of personality, what a mean base doctrine is the gospel of modern Utilitarianism, which substitutes a relation to humanity for my relation to God!—a humanity, part of which is perishing every time a man dies, melting as the great glaciers of the Alps melt. It is surrendering humanity to death instead of lifting it to life in God. There is nothing noble or inspiring in this. It is inconceivably little and hopeless and sorrowful. I serve mankind all the more because I am related to God. The true union of humanity is not a dying man with a dying generation, but a union of immortal life in the living God. If we, said Dr. Allon in conclusion, more vividly realised this great responsibility of life, how much greater and holier would our lives be! How earnest should we be in searching out God's truth! I have to use all gifts and opportunities of life so as to improve them. By everything I am building up character. Every thought and feeling tells for good or for evil. Life is a solemn responsibility. Salvation is to be secured in it, holy character is to be perfected in it, God is to be served in it.

ECCLESIASTICAL MISCELLANY.

PERE DIDON, whose Advent sermons on divorce were suspended by the Archbishop, is announced as a Lent preacher at Trinity Church.

The *Madras Mail* enters a timely protest against the practice of "my lording" the various Indian and Colonial Bishops, pointing out that they have no legal claim to the title.

The death is announced of Dr. A. J. Stephens, LL.D., Q.C., from a bronchial affection. He was called to the Bar in 1833, and was in his 69th year. Dr. Stephens had attained great eminence at the Bar, and he will be particularly remembered in connection with the Clewer case, which he intended to again conduct in the appeal to the House of Lords.

At the fortnightly meeting of the Axminster Board of Guardians, the Rev. R. Matson, late curate of Membury, Devon, applied for an order to enter the workhouse as a pauper. He had been curate for thirty years, had never been offered a living, and had now nothing to depend on. The guardians thought it a very hard case, and as there was no alternative granted the order.

CHURCH PATRONAGE.—The important living of St. Peter's, Bournemouth, having been offered by the patron, Sir George Meyrick, to the Rev. E. Harland, vicar of Colwich, Stafford, and brother of Lady Meyrick, the parishioners are making strenuous efforts to induce the patron to alter the nomination and Mr. Harland not to accept the office. It appears that 34 years ago the late vicar, the Rev. J. M. Bennett, built St. Peter's at his own cost—£2,000, and that for 25 years the total income was only £50 per annum, latterly, however, being augmented to £150. Above £20,000 has been spent in improvements of the church, which has one of the tallest spires in the west. The late vicar was a pronounced High Churchman, and the parishioners desire the appointment of his son as the vicar, to carry on the work as his father "would wish." But Mr. Harland holds to the appointment, and informs the parishioners he will carry on the good work of the late "incomparable vicar."

STATUE TO ROBERT RAIKES.—Mr. Henry Jeffs, of Gloucester, writing in the *Daily News*, says:—"Twenty years ago, when I carried through successfully the erection of a monument and statue to Bishop Hooper, who, in an age of persecution, suffered martyrdom for his steady adherence to his religious faith, you kindly gave insertion to a letter of mine upon the subject. Will you now permit me to say that I have started a fund, of which our Mayor is treasurer, for a memorial marble statue to Robert Raikes (prison philanthropist, and the bosom friend of John Howard), founder of Sunday-schools, to be placed in Gloucester Cathedral? I have given £50 as my personal donation, and I seek aid generally for the project. Beyond a simple tablet in an obscure corner of St. Mary de Crypt Church there is no memorial to Robert Raikes in this his native city, where his father founded a weekly journal, and which is still carried on under the old name."

AN UNCONSECRATED CEMETERY.—In reference to some recent controversy at Burslem, in regard to an unconsecrated chapel there, the Rev. W. Tubb, Congregational minister, writes from Sheerness to the *Daily News*:—"Will you allow me to inform your readers, and the Town Council of Burslem especially, that we have, to use a priestly phrase, an unconsecrated cemetery and chapel in the neighbourhood of Sheerness, where deceased persons of all denominations are buried by their ministers, the clergymen of the Church of England using the chapel in common with the rest? The dockyard naval and military chaplains make no scruple, but perform the service without the least hesitancy. We hear of no jealousies, we set up no rival claims. Our dead lie in peaceful silence, heedless of any distinctions. Why, then, should the living try to make distinctions for them? I admire the conduct of the Burslem Town Council, and wish them and others to know that a case like theirs exists almost under the nose of the Archbishop of Canterbury, without any such threats as those of the Bishop of Lichfield."

BURIAL SCANDAL IN WALES.—Last Wednesday, the 28th ult., a poor woman was buried at the parish churchyard of Llanrochwyn, situated high up on the Carnarvonshire hills, overlooking the Vale of Conway, near the town of Llanrwst. When the *cortège* arrived at its destination there was no officiating clergyman to conduct the burial service, although due notice had been given him, and the people were obliged to wait outside the gates of the churchyard for upwards of *two hours*. This was not very amusing, considering the hard frost of the last few days, as well as being exposed at a high elevation to a keen north-east wind. A messenger was despatched to Trofrin, distant about three miles, to seek for the truant vicar, the Rev. John Gower, under whose spiritual charge the parish of Llanrochwyn is entrusted. But the messenger had to return without finding him or his curate. As it was growing dark, the Rev. W. R. Jones, C.M., minister of Llanrwst, who happened to be present, was requested to conduct a burial service outside the churchyard gate, which was consequently done, and the body buried in the parish churchyard without the legal church service.

A CLERGYMAN ON DISESTABLISHMENT.—At a Conservative banquet, held at Brighton, on the 28th January, the Rev. J. J. Hannah, vicar of St. Nicholas, in responding to the toast of "Church and State," made a speech which must have astonished Mr. Grantham, M.P., and other staunch Tories present. In proposing the toast, Mr. Grantham said that once the Scotch Church was destroyed the next point of attack would be the English Establishment, for which they would then have to fight in earnest. National institutions should not be dependent on popular clamour or popular enthusiasm to save or to destroy them. The Church of England was far too important to be dealt with except on its own merits; but should it be swept away by a wave of popular fear or enthusiasm, so would be all those other institutions which had made this country great and famous. When the Church and the House of Lords were destroyed it would not be long before those who in the House of Commons boasted that they were Republicans made an attack upon the Monarchy, as represented by her Majesty or her successors. To this truly Tory utterance Mr. Hannah replied that he believed that if Disestablishment were to take place to-morrow it would be no gain to the Dissenters or any other party in the State, for such would be the access of zeal, such would be the pity for the blow that had befallen her that the Church would soon become a still more spiritual institution than it was at present.

PROGRESS OF METHODISM.—It seems from a correspondence which is going on in our contemporary, the *Nonconformist and Independent*, that in England the Methodist bodies have been increasing much more rapidly than the Independent bodies—Congregational and Baptist. One of the correspondents says:—"At the beginning of the century, the two Congregational bodies provided for nearly two and a half times as many persons as the Methodist bodies. Three-quarters of a century later, the Methodist family makes a provision one-third greater than the Congregational group." In another communication the same correspondent attributes the success of the Methodists (1) to the general employment of lay preachers; (2) to the habitual concentration of money and resources for purposes of home missionary extension. These reasons may account for part of the success, but certainly not for it all. These, indeed, are largely the fruits of the success, and not the causes. They have sprung out of the life and zeal, and not the life and zeal out of them. That we are so far right in this conjecture is proved by the fact that the Methodist body which makes most progress is the poorest; we mean the Primitive Methodists. The Wesleyans are going back in numbers, but the Primitives are increasing. This correspondent has not, therefore, pointed out the real cause; and it might be difficult to do so. Perhaps the style of preaching and the subject-matter, as Dr. Chalmers would have said, may have a little to do with it also. But the question is too large for a note.—*Christian News* (Glasgow).

MONSIGNOR CAPEL.—The writer of the "London Gossip" in the *Birmingham Daily Post* says:—"The greatest mystery still prevails with regard to the ruin, public and complete, which has so suddenly overtaken that spoiled child of the Roman Catholic Church, Monsignor Capel. The sale of his furniture and effects, even to the very keepsakes he had received from grateful converts, has taken everybody, perhaps even himself, by surprise. The great work in contemplation by Monsignor Capel—that of founding a Roman Catholic public school upon the plan of Eton and Westminster—remains unfulfilled. The ground on which the school was to have been built has been sold, and if ever the dream should be realised another locality will have to be chosen. The private school under Monsignor Capel's guidance has been transferred to Gloucester-road. The boys have dispersed—the few that remain being mostly foreigners, from Spain and Portugal, from America and India—and the studies have been resumed under the superintendence of the same professors. The sale of the whole of the personal property, even to the vestments worn at the altar by Monsignor Capel, seems bad enough, but even that does not give such a tangible clue to the mystery as the bringing to the hammer of poor Bruno, the collie, the friend and companion of his master, the pet and plaything of the guests at Cedar Villa—Bruno, who was wont to display his talents with such delight to the cluster of juvenile visitors who would gather beneath the great cedar tree to behold the magnificent creature jump with three cheers for the Pope, and slink away with a vicious growl at the name of Bismarck, who would hold a biscuit on his nose until feast time came, and 'fasting time was over.'"

TORY TOASTS.—At a late Conservative Banquet at Redditch, where Dissenters were present, the toast—"The Bishop and Clergy of the Diocese" was given, but not "ministers of other denominations." Whereupon a "Dissenter" wrote to the *Redditch Indicator* to this effect—"One of the toasts given was 'Bishop and Clergy of the diocese,' and a very proper one, too, many people would say; but had I been one of the Dissenters there present I should at once have dissented from this exclusive toast. I should have felt it treason to the religious body to which I belonged to be thus ignominiously blotted out, and at once have insisted on 'Ministers of other denominations' being added, as only a fair recognition of the society to which I was attached, and of the ministers to which I owe every loving allegiance. Sir, this is an age sadly devoid of *backbone*; but perhaps we must not be too severe on these weak-kneed brethren, for were they not in the presence of two real live lords? (Englishmen love a lord.) Was it a time to insist on the recognition of such a *puny* thing as Dissent, which at best, *only* numbers *half the nation*, in the presence of so many opposed to it? It would have been thought by those present a plucky thing so to have done, but more especially so by those who go in for *principle* in all they undertake, and who, I would fain hope, form the majority of this town." To this the following reply was given:—"The letter of 'Dissenter' in your last issue gives me an opportunity of expressing an apology for the omission of the 'Ministers of all denominations' from the toast list at the Conservative banquet. That it was an unintentional omission may be judged from the fact that we had known for some weeks previously that several influential Nonconformists would be present. Believe me, yours faithfully, VICTOR MILWARD."

IN THE FOG.

Oh! that above this foul and sickening smoke,
Dark as the grave, mine eyes might see the sun,
And, like the lark, my spirit "float and run"
In the bright air, as if from death awoke!
No longer in this vile abyss to choke,
But from glad heights of freedom and delight,
Downward to look upon this earth's dark night,
Where to the blind the blind their sapience croak.
Oh! joy supreme! But stay, impatient heart!
Close thy wild eyes, or cast them meekly down,
And take the joy e'en darkness can impart,
Like love beneath a tender mother's frown,
With some poor trembling brother's hand in thine,
Wait patiently! The sun on thee will shine.

February 2, 1880. W. K.

The New York *Christian Union* writes:—"The *Nonconformist and Independent*, the first number of which lies before us, is a large and very handsome sheet. In general appearance and mechanical execution it is not surpassed by any of its contemporaries. An examination of its contents shows that in more important matters it is not unworthy of its admirable setting. Its editorials are vigorous and able. Speaking as it does from an independent standpoint, its opinions have a range and freedom not always observable in the English press. As one of the leading exponents of the independent religious thought of England, it will undoubtedly exert a powerful influence in the direction of religious freedom and true Christian living."

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TO CORRESPONDENTS.

The concluding letter on "Lay Preaching and the Church Ideal," by the Rev. Goodeve Mabbs, is unavoidably deferred till next week.

"D.D.D."—The grievance of which he complains seems to us only capable of being redressed by the individual church referred to.

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THE

Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, FEBRUARY 5, 1880.

IRELAND AND THE LIBERAL PARTY.

MR. BRIGHT'S speech on Ireland, and the negotiations of the Irish population in Liverpool with Lord RAMSAY, have raised in a very distinct form an issue that must be faced. That issue concerns the relation to be held by the Liberal party of the immediate future to those who are called Home Rulers. We must not allow ourselves to be frightened by the accidental associations of words which may bear a considerable variety of interpretations. If all Home Rulers were of the type of Mr. PARNELL, there could be no hesitation whatever upon the subject. No prospect of temporary advantage would for one moment tempt the recognised leaders of the great Liberal party to hold any communications whatever with the envy, hatred, and uncharitableness typified in Mr. PARNELL'S actions and speeches. But the agitator gives trouble only because he is backed up to a certain extent by the prevalent uneasiness and discontent of the Irish population. Now, no population on earth, unless it consisted exclusively of the insane—a phenomenon of which we have no experience—can be long and deeply moved by uneasiness and discontent unless there are some causes at work which afford at least a shadow of justification. And when this is the case, the population has generally a very shrewd instinct as to what is the matter with it. Now there can be scarcely any dispute that if the whole population of Ireland were polled upon the subject, four-fifths of them would trace the distracted condition of the country to two main causes. One of these is the alienation of the population from the land. The other is the subjection of all tbe affairs of the island, down to the minutest points of local management, to the direct control of the Imperial Parliament.

The first evil Mr. BRIGHT proposes to meet by a freer and more enlarged application of the clauses in the Irish Land Act which he personally originated. On this proposal we do not intend now to dwell except to say that none of the objections hitherto made to it ought to prevent its serious discussion in Parliament. The monetary difficulties that may possibly lurk under Mr. BRIGHT'S general exposition require a very detailed examination; but we are very confident that they are not beyond the financial genius of Mr. GLADSTONE to solve. The only other formidable objection is that raised by Mr. FAWCETT, to the effect that a future anti-rent agitation would be even more formidable against the State as the landlord than against the rights of private individuals; and that it would, therefore, be impossible to ensure the honest carrying out of any arrangement by which the bulk of the money to be paid by tenants should be received in annual instalments. We think, however, that when Mr. FAWCETT raised this difficulty he scarcely attributed sufficient power to that inspiring and invigorating influence of hope on which Mr. BRIGHT so eloquently descanted. It does not follow that because the people are unwilling to make great efforts of self-sacrifice as mere tenants-at-will, they would be equally unwilling to make such efforts with the prize directly before them of permanent ownership. Nor does it follow that, because the recalcitrant tenant is at present supported by the sympathy of his neighbours, the dishonest purchaser would be similarly approved. The creation of a numerous body of freeholders is an object so entirely commending itself to the desires and traditions of the Irish population, that the Legislature, in endeavouring to realise it, might safely count upon a larger amount of sympathy and loyalty than has ever yet been shown by the sister island. We maintain, therefore, that the resolve to give a favourable consideration to a proposal for extending Mr. BRIGHT'S method of dealing with the land question in Ireland is not only consistent with, but is distinctly dictated by, the fundamental principles and most characteristic traditions of Liberalism.

So far, indeed, we have no doubt of carrying with us the sympathy of an overwhelming majority of the party. But the moment "Home Rule" is mentioned, a revulsion of feeling is excited, as though a disloyal blow were aimed at the unity of the kingdom. And if, indeed, the outrageous nonsense talked by self-seeking adventurers were the only possible interpretation of the Irish cry for Home Rule, we have the deepest sympathy with such a feeling. But if, on the other hand, the Irish demand be only a specially acute form of a need felt in other parts of the United Kingdom as well, a wholly different aspect is given to the question. The Imperial Parliament has become so hopelessly overburdened with a mass of details annually accumulating just in proportion to the increasing complexity of our social and commercial organisation, that local interests are continually suffering either from the block of legislation, or from hasty and ill-considered enactments. The truth is that Home Rule is wanted, not for Ireland only, but for England, and Scotland, and Wales as well. Just now the people of Dundee are very anxious that the restoration of the Tay Bridge should be commenced at once. But no one dreams of re-erecting it just as it was; and for any considerable modification of the structure, Parliamentary powers will be necessary. It is too late now to comply with the regulations in the standing orders so as to introduce a Bill on the subject during the forthcoming session, and we see it stated that an application will be made for the suspension of these standing orders, so as to prevent a delay of two years. This, even if successful, is at the best a clumsy expedient, and suggestive of probable carelessness, against which formalities of procedure are intended to guard. How can a Parliament oppressed with the affairs of Turkey, and Afghanistan, and South Africa, and with the pitched battle of a general election in immediate prospect, possibly give an intelligent consideration to the construction of a railway bridge? Surely Scotland needs some provincial council—or more than one, if that be thought safer—whose decision on such points, within specified limits of imperial law, shall be final. Many an English borough feels severely the expense of carrying through Parliament projects of water supply or sanitary improvements, such as only require the local application of recognised general principles. And if this is felt in England, it is likely to be felt much more severely in Ireland, both on account of distance from Westminster, and also on account of the traditional suspicion of Imperial bureaucracy, which history too sadly justifies.

Of course it may be said that this is not the sort of Home Rule wanted by the Irish. But how do our objectors know this? Simply because Mr. PARNELL and the Obstructionists say so. Now we decline to accept them as a final authority on the subject. We should prefer to know what respectable representatives of local feeling in various parts of Ireland would say on the question. And on this ground, so far from objecting to the promise given by Lord RAMSAY in Liverpool, we think he has exercised a very wise and statesmanlike discretion. The distinction he draws between any proposal to repeal the Union and a desire for more local government is most genuine and sound. The supreme authority of Parliament must be preserved. But the question as to the nature and extent of local government that may be desired, and might, perhaps, be conceded consistently with that principle, is a very proper subject for inquiry. Even Lord SANDON is compelled to allow that the state of Ireland requires "drastic" remedies. The phrase is an unfortunate one; but it may possibly cover larger concessions in the direction of Mr. BRIGHT'S proposals than the land-owning admirers of the present Government imagine possible. Meanwhile Lord SANDON harangues a population one-third of which is Irish on the iniquity of any attempt to give Irish proposals due weight in the councils of the Empire, and proclaims those only to be the friends of national union who treat all negotiations with Irish voters as intrigues with an alien and hostile power!

THE SOUTH AFRICAN PROBLEM.

THERE is a lull now in the storm which has so long raged in South Africa, but it would be a great mistake to suppose that the elements of permanent tranquillity are at present to be found in that country. CETYWAYO is a prisoner in Capetown, and SEKUKUNI has probably by this time been lodged in the same prison; but the tribes of which they were the chiefs can neither be exterminated nor deported. The Zulus, sullen and disaffected, are, in the judgment of many competent observers, more dangerous under their thirteen chiefs than they were when they recognised the authority of the one man who was powerful enough to maintain something like social order in his country, and to preserve peace on his borders. Chiefs may be sent to Robben Island, or, like SANDILLI and MOROSI, they may fall in battle; but, in spite of the thinning process of modern warfare—and it must be admitted that dynamite and Gatling guns are far more destructive than the weapons which Sir HARRY SMITH or General CATHCART were content to use—the Kaffirs are not destined to die out, like the Red Indians or the Maories. They are, in fact, multiplying in a far greater ratio than the whites. The late Mr. ROEBUCK, who for many years before the Jingo party came into existence, breathed its spirit, and prepared the way for its advent, once met with a scathing rebuke from Mr. CORDEN for advocating the extermination of the Maories as a measure necessary to the colonisation of New Zealand. But

the most stalwart races of South Africa cannot be exterminated. Whatever our wishes with regard to them may be, we must yet recognise the fact that they will always form the vast majority of the population of that country; and that Europeans, therefore, will be only able to hold their ground either by a constant exercise of force, or by an honest effort to rule by justice.

It is impossible to believe that the misery and bloodshed which our recent policy has introduced among the native tribes, will not be the means of bequeathing to posterity a legacy of hate against the white man. In the past every successive Kaffir war has invariably sown the seeds of future wars; and we believe that the same results, flowing from similar causes, will take place in time to come. The conquest of the Zulus, as well as the defeat of SEKUKUNI'S tribe, has effaced the natural boundaries of British territory, and brought us face to face with tribes far more bloodthirsty than either the Zulus or the Basutos. We have made the Swazis our allies. Lord CARNARVON protested, in solemn language, against the employment of these ruthless savages by the Boers. They are described in our own Blue Books as "fiends," and horrible stories are told of their burying their wounded comrades alive; but, nevertheless, if the Zulu War had continued, Sir GARNET WOLSELEY proposed that ten thousand of them should make an irruption into Northern Zululand; and although this plan was not carried out, he did actually employ their services for the destruction of SEKUKUNI'S stronghold. The earlier reports gave a decorous account of the part they played in that important undertaking, but more recent information justifies grave forebodings as to the nature of their proceedings after the defeat of SEKUKUNI. They are said to have committed horrible ravages, and to have killed large numbers of women and children. We hope that these stories may prove to be exaggerated; but we suspect that there is enough of truth in them to reflect lasting discredit upon our arms. Is it not clear that we are playing with fire in a spirit of criminal recklessness? In the principal battles of the Zulu War—notably at Ginghilova and Ulundi—the Natal native contingent, although of little use in the hour of danger, achieved an evil notoriety by killing the wounded Zulus. These Natal natives had been, for more than a generation past, unaccustomed to fight even in tribal quarrels. We have now done our best to give them a taste for blood; and ought we to be surprised if they profit by our instruction? The evil that intemperate administrators and reckless generals do is certain to live after them.

The prospect does not improve if we turn our attention from native affairs to the condition of the Transvaal. Mr. FROUDE, in one of his admirable lectures at Edinburgh, says: "We have chosen for our own amusement to take Kaffraria, to take the Transvaal, to conquer Zululand, and we must not quarrel with the consequences. It will be bad for us in every way to be led to suppose that we can send troops and annex territories wholesale, and then thrust the trouble of them upon others." These are words of wisdom, which the nation cannot take too soon to heart. The financial part of the obligation which rests upon this country in consequence of the policy that has been pursued, will be sensibly felt in every household in the kingdom. The pecuniary aspect of the question is, indeed, sufficiently serious; for war and annexation in South Africa during the last three years have cost the British taxpayer not less than ten millions sterling. Some Ministerial critics speak as if this were the end of the expense; but upon this point Mr. FROUDE makes a weighty and suggestive remark: "In the Transvaal the English authority will last while there is a British regiment there; when the last regiment is withdrawn, the Boers will simply take down the British flag."

We can no more get rid of the Boers than we can exterminate the Kaffirs. Even if they "trekked" once more into the native territories north and west of the Transvaal, they would still be a thorn in our side—a source of danger on a frontier which no force at the command of Great Britain can effectually guard. But they show no disposition to emigrate, and so far as we can judge, they intend to live in the country which they regard as their own, and to maintain an attitude of passive resistence to the British authority. Sir CHARLES DILKE, in the statesmanlike speech which he made to the Liberals of Chelsea on Monday night, asked, "What return have we obtained for the cost of annexing the Transvaal?" His answer was, "None;" and he followed this up with the just observation that, "While we had undertaken to protect the blacks againts the Boers, we had at once taken up their unjust quarrels, and prosecuted their wars in all directions." Mr. FORSTER pleads the cause of the natives of the Transvaal. He thinks that before we restore that country to the Boers, it is our duty to consider the matter from the standpoint of the native population. This view, we admit, is one which may reasonably be entertained; but, unfortunately, we are no longer in a position to contemplate the Boers and their practices with an air of self-righteous superiority. During the last three years we have done on a large scale what they, with their necessarily limited resources, have done on a small scale. The Boers never killed ten thousand Zulus. In all their wars with the natives they never lost as many men as fell on a single day at Isandhlwana. It is true that they reduced thousands of natives to a condition of quasi-slavery—that, as the late Lord CLARENDON expressed it, they shot the adult Kaffirs in order to convert their orphaned children into indentured servants. But under the administration which now exists in the Cape Colony thousands of natives captured on the frontier, including a large proportion of children, have been similarly apprenticed; and if we thus treat our prisoners of war, is it not worse than absurd for us to affect horror at similar malpractices on the part of the Boers?

The situation in South Africa calls for measures far more thorough than any which are likely to be adopted by the present Government. They merely look on while Sir BARTLE FRERE is left to his own devices, or Sir GARNET WOLSLEY is allowed to make truculent speeches which, although hardly worthy of the transpontine stage, are yet eminently calculated to make the pacification of the Boers even more difficult than it was before. Our only hope lies in the wisdom of the leaders of the Liberal party. If they are not at once prepared to recommend Mr. FROUDE'S drastic remedies—to give back the Transvaal to the Dutch, Zululand to CETYWAYO, and Kaffraria to KRELI—let them not too precipitately reject a policy of justice and conciliation. The Transvaal question will be brought before the House of Commons by Mr. COURTNEY, who has established a claim to be heard upon it which no one will venture to dispute. It is expected that Mr. CHAMBERLAIN will raise the subject of our native policy in its various aspects. The able speech which he delivered last year on the Cape frontier question justifies the belief that he will be prepared to take a statesmanlike view of the much larger issues which it is desirable to raise during the ensuing Session. We feel sure that the action of both Members will be watched with sympathy and approval by the great majority of their fellow-countrymen.

MR. COWEN ON THE FOREIGN POLICY OF THE GOVERNMENT.

"'Tis a mad world, my masters:" and those who have read the remarkable speech of Mr. COWEN last week will be disposed to think that it has grown even madder since Shakspeare's day. Here is a Radical of Radicals, a man as true as steel, and above the suspicion of any sinister motive, delivering an oration which has gladdened the hearts of the party of reaction all over the country, and with which, we are told, one Tory candidate is so delighted that he wishes to see it engraved in letters of gold and hung up in all his committee rooms. Mr. COWEN appears to be sublimely indifferent to Liberal criticisms—may possibly even be pleased with them. But it can scarcely be a pleasant experience to find himself the hero of Tory panegyrics. The men who are lauding him to the skies are defenders of the principles to which he has offered the earnest and consistent opposition of a life-time, champions of abuses, privileges, and class distinctions, of which he has been a foremost assailant, conservators of that old feudalism and its institutions which bar the way of that progress of which the Radical Member for Newcastle is so eloquent an apostle. Yet they find no name to conjure with so potent as that of Mr. COWEN. *Noscitur a sociis.* Shall we apply this maxim to so loyal a defender of Liberalism? Frankly, we say we have no doubt of the speaker, but there can be as little of the natural consequences of his speech. More efficient service has not been rendered to Toryism for many a day. The only legitimate conclusion from the glowing rhetoric which carried away the speaker and enthralled the audience at Newcastle last Saturday is that the first duty of patriotic Englishmen is to secure the return of a Parliament which will give Lord BEACONSFIELD another lease of power, during which he may carry still further the honour and glory of the British nation. Mr. COWEN is so sound a Liberal that we cannot but believe that he would shrink from such a result, but assuredly it is that to which his argument leads up. His mind seems so filled with the one idea of Russian aggression that there is no place left for thought about such trifling matters as English liberty and progress What Carthage was to the old Roman Senator, Russia is to the member for Newcastle. He is an intense democrat, but he is willing to build up the power of the worst Government England has known since the days of PERCEVAL and SIDMOUTH, at whose head is a man to whom the very idea of popular liberty is a subject only for cynical scorn, and whose great aim has always been to use the worst section of the democracy as the tools of selfish ambition. The Government, which throughout its whole career has shown an utter contempt for those constitutional precedents which have hitherto been regarded by enlightened Englishmen of all parties as the safeguards of our freedom, has not changed in spirit or in aim since those early and better days of Mr. COWEN'S Parliamentary life, when he poured such withering scorn on the proposal to add a bit of Imperial tinsel to the solid gold of the old British crown. It was one of the first "bits" of Imperialism, and harmless enough compared with what has followed; but strange to tell, the fervid orator, who called forth the cheers of an enthusiastic House while he held up the new name to ridicule and contempt, is now an ardent defender of the Minister who, in that proposal, gave the first suggestion of that policy which he has since consistently carried out. The House laughed when Mr. DISRAELI spoke of the new Imperial title as an instrument for repressing the aggression of Russia. They have since learned that distrust of Russia is really the corner-stone of the Ministerial policy. The democracy had to be managed while those anti-constitutional principles which the PRIME MINISTER laid down in novels which reveal more of his true mind than any direct political manifestoes are being quietly reduced to practice, and with this view everything has been done to feed fat the grudge against Russia. That it achieved a temporary success with the attendants of music halls is not surprising. The marvel is, that a man like Mr. COWEN, whose political honesty and hearty attachment to Liberalism are as undoubted as his ability, should have yielded to such influence.

We do not intend here to reopen the discussion of the Eastern Question. We content ourselves with an endeavour to indicate the effect which Mr. COWEN'S strong views on the subject have had on his own position as a Liberal. He is unquestionably the very best specimen of the small section of Liberals who have differed from the great majority of the party in foreign policy. No one suspects him of unworthy motive, or has even suggested that he has faltered in his allegiance to principle. It would be an insult to place him in the same category as Mr. SAMUDA, or Mr. TORRENS, or Mr. NORWOOD, or Mr. WALTER. Their Liberalism is of an entirely different character, and has nothing of the robust vigour which has always marked Mr. COWEN. We hold him to be mistaken, and grievously mistaken, on this subject; but his errors are due to no ignoble cause, and they certainly do not interfere with his devotion to democratic principles. Unfortunately, however, it does seem as though they were likely to affect his entire relations to the Liberal party, to mar his own future, and to hinder him from rendering that great service to his country of which we believe him to be so capable. There is a marked deterioration of spirit in the speech of last Saturday as compared with his previous utterances, which is as significant as to us, sincere admirers of the speaker, it is exceedingly painful. There is probably (Lord BEACONSFIELD has so taught us, and Mr. COWEN has become one of his defenders) a possibility of a man becoming inebriated by his own rhetoric, and it is possible that some of the vehemence of Saturday's oration may be explained in this way. When Mr. COWEN himself came to read it in cold blood, we fancy he must have wondered at the fierceness of his invective against those whom he still considers as political allies. If there had been any violent attack upon him because of his attitude of antagonism to his party, any imputation cast upon his motives, any charge of disloyalty to Liberalism, we could have better understood the fiery indignation which seems to have inspired his fierce diatribes. But, so far as we are aware, he has been treated with singular consideration, and his worst utterances have been attributed simply to the excess of a generous sentiment, which was so noble in itself, that for the sake of it we might well excuse a passing indiscretion. But his tone has become more bitter, his scorn for the Liberal policy more intense, his sympathy with the Government more pronounced. We have never heard Mr. COWEN accused even of "fractious self-will," although the vast majority of his friends regret that he has exercised his "independence" in such a fashion. Yet he rails at them as though he had been ostracised. Even political allies have a fair right to expect that when one of their associates differ from them, he should remember that there are still points of agreement between them, and his criticism should be conceived and expressed in a spirit of friendship rather than that of bitter hostility. But the most violent Tory could hardly have indulged in more impassioned declamation than

that in which Mr. COWEN assailed those with whom he, nevertheless, professes to act on all subjects except this one of foreign politics. He was not ashamed to adopt the usual Tory cry about a "parochial policy," and to indulge in the worn-out sneer against the Manchester School, with a forgetfulness of the eminent services rendered by that school to the cause of liberty and progress, which is intelligible in a Tory or in a sour cynic like the late Member for Sheffield, but which produces a very unpleasant impression when coming from the lips of Mr. COWEN. Knowing his sympathies and convictions, we were prepared for a strong vindication of the policy of the Government, but we did hope that it might have been qualified by the view of the follies and crimes committed in Afghanistan. That he would speak in a style which might be adopted on every Tory platform in the country, and that there would not be a single expression of regret for his separation from his old friends, and that he would do his utmost to weaken their influence, is more than we anticipated from the enthusiastic fervour of one whose associations have nurtured in his spirit an undying hatred of Russia.

Let us, however, learn a lesson which is made all the more impressive because of the high character of the man from whose mistakes it is derived. If his devotion to what he is pleased to call "a national and European, instead of an insular and a parochial policy," can so far deflect a man of Mr. COWEN'S approved loyalty to democratic principles, what must the general influence of this high falutin' be? Possessed by the idea of the duty of England to play a grand part in resisting the aggression of Russia, Mr. COWEN is prepared to put his trust, for the defence of liberty, in a party which has always been opposed to popular right, and whose official representative recently hailed as a new evangel the announcement that Germany and Austria had formed an alliance which, if it means anything, means the establishment of a military despotism all over the Continent. In this blind hatred of Russia, the earnest champion of oppressed nationalities is indifferent to the wrongs of Bulgarians, the chronic sufferings which Turkish misgovernment inflicts on the fairest provinces of Asia, and the cruel atrocities which have marked our progress in Afghanistan. He professes profound admiration for ancient Greece, but he is content that the present inhabitants of that fair land shall be betrayed by the weakness, or the hypocrisy of British diplomacy (if this be necessary), in order to prop up that smouldering Turkish bulwark on which we are still to rely for defence against Russia. Above all this leading English Radical is prepared to see all domestic reforms postponed, dangerous novelties in constitutional procedure introduced, and the nation filled with a spirit of militarism which is fatal to all progress in order to gratify their feeling against Russia. We must submit to heavy taxation; we must endure all the injustice and wrong against which no one has protested more eloquently than Mr. Cowen himself; we must accept the continued rule of a party whose one aim is to increase our military resources, and who seek to make up by bluster abroad for the steady resistance to all domestic reform; in short, we must rebuild the crumbling wall of our old feudalism in order to repress Russia. Mr. Cowen does not mean this, but it is what his teaching must come to. *Le jeu ne vaut pas la chandelle.* If we had no other reason for objecting to this new crusade against Russia, it is enough for us that the first sacrifice it demands is the surrender of English Liberalism. We believe that it is more essential to the cause of humanity that England should be free than that Russia should be repressed.

While we are going to press the last Session of the present Parliament is being opened with great pomp by Her Majesty in person—if, indeed, the foggy weather has allowed her to reach London. The QUEEN may intend by this means to indicate indirectly her good wishes for her Conservative advisers. It is by no means rash to anticipate a Royal Speech studded with proposals of domestic reform of some magnitude, and a very lively debate on the Address, which will turn mainly on the foreign policy of HER MAJESTY'S Ministers, and a most exciting Session to follow. The FIRST LORD of the ADMIRALTY the other day deprecated an early dissolution, and expressed the hope that Parliament would diligently proceed to the "dispatch of business." It would be marvellous indeed if on the eve of a general election legislative work should proceed smoothly. But to-night's notices and debate will probably cast a shadow before. Mr. HUGH BIRLEY is perhaps quite right in warning his Manchester constituents that it is not improbable the Session about to commence will "close prematurely."

There is not much need, therefore, to dwell with much emphasis on a bill of fare which may never become an accomplished fact. It includes an Indemnity Bill for loans and expenditure on account of Irish distress, measures for reforming bankruptcy procedure, for modifying in some respects the tenure of land, for making the Ballot Act permanent, for consolidating the Criminal Code, for dealing with corrupt practices at elections, for buying up the Metropolitan water companies, for providing the machinery for the taking of the census, and, "if time allows"—as the *Standard* cautiously says—for the reform of county administration, and the disposal of the six vacant parliamentary seats. All this is independent of the Budget—if Budget there is likely to be before a dissolution. Sir STAFFORD NORTHCOTE is not lucky. Up to Saturday last the receipts paid into the Exchequer were nearly a million and a-half less than at the corresponding period last year, and the falling off in customs and excise, spite of improving trade, is assuming serious proportions.

We trust our country readers will credit our assurance that the people of the metropolis have, in respect to weather, spent one of the most dismal weeks on record. We have, perhaps, had denser fogs, but we doubt if the "oldest inhabitant" remembers so much and such prolonged Stygian darkness—"a darkness that might be felt" and tasted—which occasional gleams of sunlight have, by contrast, made more unendurable. As we write, the black pestiferous canopy, which has for at least four days out of seven turned day into night, still hangs over, envelopes, and permeates the metropolis, and makes us read with envy the accounts of brilliant sunshine which are received from various parts of the country. The long frost—it is not yet apparently over—paralysed industry far and wide. Did it dislocate every-day life as the London fogs have done? King Fog has claimed as many victims through bronchitis and accident as King Frost. It has stopped navigation, has made locomotion a serious difficulty, and vehicular progress a danger, has thrown shopkeepers into despair, and has driven thousands of unemployed and weak-minded workmen into the public-house. To-morrow, possibly, a brilliant sun may shine upon the royal pageant in Westminster, and next day the majority of our readers may be basking in genial weather, and speculating whether we are not the victims of hallucination. Still, the week of fog has been something more than a dream, and we devoutly hope it may not be extended to a fortnight.

On Friday night the ballot boxes will be gathered up which will contain the decision of the great constituency of Liverpool, but the announcement will hardly be made before Saturday night. Apparently Lord RAMSAY and his supporters have been gaining ground all the week, and the virulence and tricky tactics of his opponents indicate a desperate struggle, if not a losing cause. Our correspondent thinks a Liberal victory possible, and a narrow majority on either side almost certain. We trust that Lord RAMSAY, who has won golden opinions by the way in which he is fighting the battle, will win increased support from the recommendatory letters of Mr. GLADSTONE and Lord HARTINGTON. His lordship, while making too cautious a reservation on the Home Rule question, states that Lord RAMSAY has the warmest support of the Liberal leaders. In a less reserved communication the right hon. gentleman thus eloquently describes the issue before the electors of Liverpool and the country:—

> A death justly lamented has given to the people of Liverpool the power of deciding this great question for themselves; but were it not for a fresh innovation of the present Ministry this power would now be given to the whole people. The Parliament has sat for more than six years. No Parliament of the thirteen which have sat during the last fifty years has ever undertaken business of seven Sessions. It is now evident that the present Parliament is to do it. There is no public or Imperial reason for this innovation. We have virtually had six-year Parliaments. The people are now for the first time to be debarred from pronouncing on the conduct of public affairs until after a seventh Session. Why this act of retrogression? Why do not the Ministry dissolve? There is but one answer. It is because they dare not abide the verdict of the nation on their proceedings. They came into office, as it appeared to me, pledged by the words of Lord Beaconsfield to abolish the income tax. Instead of this they have since 1874 more than doubled it, and with the tax more than doubled, they have to face a deficiency estimated by themselves at six millions. Is this a mode of proceeding approved by voters who term themselves Conservative? This heavy deficiency would have been heavier by far had we not, by dint of superior power, cast upon India nearly the whole cost of a war in Afghanistan alike guilty and impolitic, for which India has no political responsibility whatever. We have had many appeals of late to national vainglory, but it seems that while they are sounding in our ears there is no depth of meanness to which we cannot descend. And for what have we thus lavished unjustly the gold of India? Three years ago Afghanistan was inhabited by a nation with a political and military existence, and was a strong barrier interposed between ourselves and Russia. We have broken the heart of one Ameer, and sent him to his grave. We have his son a prisoner. We have shivered the country into fragments. We have hanged men ignominiously as rebels—how many has not yet been told—for no other crime than that of defending their country. We have burned villages and driven women and children to starve in the cold and snow. Russia quietly sits by and marvels at the madness which makes us do her work so much better than she could do it herself; and the people of Liverpool are now to be asked whether they approve of, and by returning Mr. Whitley will take upon their own heads this method of treating the people of Afghanistan.

The death of Mr. LOCKE, the veteran, but not always trustworthy, Liberal Member for Southwark, has created a vacancy in another large constituency, though not so large as Liverpool. Southwark is decidedly Radical; but at the last election as well as previously, a Conservative slipped in because the Liberals were divided. The same game is likely to be renewed. "Game," we say—for Mr. SHIPTON, who is to come forward as the "working men's candidate," has not, we believe, the ghost of a chance, and is to all intents and purposes, so far as practical results are concerned, the ally of the Tories. This action is the more ungracious, inasmuch as it is well-known that Mr. ANDREW DUNN, the chosen candidate of the "Liberal Two Hundred" would support all the claims which the industrial classes have upon the Legislature with at least as much effect as Mr. SHIPTON. We hope the latter and his friends in the borough will not, without a shadow of excuse, act the part of the dog-in-the-manger, but will show the sincerity of their zeal for Liberal principles by helping triumphantly to carry the Liberal candidate. Everyone who knows Mr. DUNN is well satisfied that as Member for Southwark he would ever be faithful to his principles, and a most useful business member of the House of Commons. We want more of such men in Parliament. The electors of this Metropolitan borough have a unique opportunity of inflicting a serious defeat on the Government now, which would also pave the way for the return of Professor THOROLD ROGERS in conjunction with Mr. DUNN at the general election.

The Home Rule members, who talk of moving an amendment to the Address in reply to the Speech from the Throne, are still at issue amongst themselves. Most of them, the Lord Mayor of DUBLIN at their head, condemn the gross misrepresentations, the fanatical course taken in the United States by Mr. PARNELL, who, though he obtained permission to address the House of Representatives at Washington, is deservedly losing all influence over the American people. Members of the Home Rule League in Ireland are, consequently, seceding, and Mr. SHAW declares that he is not the leader of the Irish people or of the League, but only chief of the Parliamentary party. But the most remarkable incident of all is the speech of Mr. A. M. SULLIVAN, the independent and outspoken member for Louth, who declared at Liverpool, on Tuesday, without reserve, that the whole Home Rule agitation had been got up and kept up by the influence and the money of Conservative leaders and agents; that the money was supplied by Conservatives, not only to fight the Home Rule battle in many Irish constituencies, but that the only open and avowed Fenian candidature in Ireland—that of O'DONOVAN ROSSA—was supported by members of the Conservative party. Of course these serious charges—which Mr. SULLIVAN says he is prepared to substantiate—will have to be replied to, and we shall be curious to see what will be the ultimate outcome.

The issue of the great University struggle of the year was made known on Friday, when the honours list of the Cambridge mathematical tripos was published. The Senior Wrangler, Mr. HUGH LARMOR, of Belfast, was a scholar in Queen's College of that town, and a Nonconformist, or, as he is described to us, "a Presbyterian born and bred." The second of the coveted Cambridge prizes has fallen to Mr. J. J. THOMSON, a distinguished almoner of Owen's College, Manchester. Two Minor Wranglers were also educated at that college, and we may add that among the thirty-three classed as Wranglers are to be found the names of a considerable number of members of various Nonconformist bodies, and several sons of Wesleyan ministers have obtained high rank, while the students of the great public schools are conspicuous by their absence. It is also worthy of note that a young lady, who has obtained the position of "equal to the eighth Wrangler" in the mathematical tripos at Cambridge, is Miss SCOTT, of Girton College, a daughter of Principal SCOTT, of Lancashire Independent College.

Very little independent news comes to hand from Afghanistan, all telegrams from whence are supervised; but we are told that General ROBERTS, firmly holding his position at Cabul, is convinced of the hostility of the main body of the Afghan people; that he is threatened by a combined movement from Ghuznee, on the part of AYOOB KHAN and MAHOMMED JAN on the return of milder weather; that the military situation greatly perplexes the advisers of Lord LYTTON (who, by the way, is not about to resign); and that the native troops are worn out with the fatigue of the campaign and the rigour of the climate. It is not very edifying to read that, though the main bodies of British troops are in a state of inaction, the turbulent tribes are being "punished." What does that mean? Why, that the Zaimukhts and Ooakzais, whose raids have been very troublesome, have in the depth of winter had some twenty of their villages burnt, and have been mulcted in heavy fines. The Afghans themselves naturally

emulate our example. In consequence of the Hazara tribe being favourable to the British, they have been set upon by the Ghilzais, and some 2,000 families nearly exterminated. Surely the ears of Englishmen should tingle with shame when they read of such outrages being either perpetrated in their name or as the outcome of their invading policy.

As will be seen elsewhere, such barbarities will not be allowed to pass without some severe criticism in Parliament. Isolated protests against General ROBERTS' military executions have already been made at small meetings; and now a memorial, with seventy influential names appended to it, has been forwarded to Lord BEACONSFIELD, asking the Government to institute an inquiry into acts which, it is justly said, "affect the honour of the nation, of the army, and of the SOVEREIGN." Sir CHARLES DILKE, writing lately from France, promised his constituents to bring the matter before Parliament. He will have the hearty support of Sir ARTHUR HOBHOUSE and many other members who have signed this memorial. It is in every way disgraceful that such an inquiry should have to be demanded in a country professedly at the head of Christian nations—still more so that acts, which, in respect to the ancients and ourselves, we are accustomed to regard as most patriotic and heroic, should be treated as criminal offences deserving only of hanging in those whom our own miserable Russophobia or lust of conquest have forced into the position of enemies. Professor BEESLEY has gone so far as to couple the name of Sir FREDERICK ROBERTS with those of HAYNAU and EYRE. We hope on examination that this may prove to be an exaggerated parallel. Bad as have been the acts committed at Cabul, we trust that nothing so serious as the massacre of Brescia, or the Jamaica atrocities, can be laid at our door.

NINETEENTH CENTURY PIONEERS.

V.—DR. RALPH WARDLAW.

DR. RALPH WARDLAW is one of several instances of the little dignity, worth, and fame that are derived from descent, and of the supreme dignity of personal character and work. His descent could be traced from James V. of Scotland, father of James I. of England; and under circumstances not more intricate than those which have brought about the succession of Queen Victoria to the Crown worn by James the Fifth's contemporary, Ralph Wardlaw might have worn the crown of England. He had another and a still more honourable ancestry, for only two generations separated him from Ebenezer Erskine, of unequalled fame in his own days as the asserter of a living and independent thought amongst a sterile and stereotyped Presbyterianism. He was born in Dalkeith, in 1779, of respectable parents of the "Burgher" division of Presbyterians. His father, a godly and genial man, removed to Glasgow, and in Glasgow Ralph Wardlaw received his education. It was a good one. He entered the University at twelve years of age; and, so strange are the gaps made by time, Thomas Campbell, the poet, was one of his fellow students. Doubting very much ourselves whether the boy is always "the father of the man"—as Wordsworth says in that line which has undeservedly passed into a proverb—it is still certain that in his University career, while young Wardlaw wrote exceedingly bad poetry, he made progress both in Logic and in Ethics. The disposition of his heart and mind soon led him to devote himself to the Christian ministry. While studying in the theological hall of the Burgher Synod, a controversy arose which, as we now see, had the most decisive influence upon his future career. It related especially to the power of the civil magistrates in ecclesiastical affairs. The Confession of Faith is extremely decisive upon this point, as many of our readers must know; but in course of time men arose and questioned its remarkably theocratic doctrines. Wardlaw was one of them. He threw his opinions into the form of what we should term a rhyming "squib," and, in the humorous contempt which he showed for them in that comparatively juvenile production, he may be said to have separated himself from the Presbyterian body. His advance thenceforward to Congregationalism was a matter, we should judge, of both mental and moral necessity; at any rate, he soon identified himself with the small, insignificant, almost unnoticed, but extremely irritating body of Congregationalists in Scotland—so irritating that Presbyterian councils of more than one sect thought proper formally to denounce it. These times are, however, best forgotten, and it is needless here to trace the early preaching work of Ralph Wardlaw. In 1803 he was settled in Glasgow, in a chapel built for him by some friendly seceders from Dr. Ewing's congregation; and here he began the work which was destined to make him for many years one of the most advanced representatives of Congregationalism in Great Britain.

For, in those days, as in some later days, the Congregationalists were, for the most part, absorbed amongst the Whigs, and it is only in our own time that they have thrown off the old superstitious party adherence. Wardlaw, though bred a Tory, became, politically, a Whig, but his characteristically logical intellect guided him inevitably to the extreme of what was then considered to be ecclesiastical Radicalism. He became, therefore, one of the first, as he was one of the foremost, of anti-State-Churchmen. Although he had attained, from his high and consistent character, his clear exhibitions of Christian doctrine, and his devoted pastoral work, a position in Glasgow second to that of no man, excepting Dr. Chalmers, he threw himself, with the most ardent courage, into what was then styled "the Voluntary Controversy." When that celebrated controversy arose he was, no doubt, entrenched in a strong position, and there were many throughout Scotland who were as true and as undaunted as himself. The trumpet which Marshall of Kirkintilloch had sounded, summoned a score of the bravest of knights to battle. The history of that warfare has yet to be written, and only a reference can be given to it now. It was as brave a fight, and it was fought amidst as great opprobrium in the ecclesiastical Scotland of those days, as were the early contests of the Liberation Society. What memories it recals of Marshall himself, of Ewing, of Heugh, of Young, of Brown, of King, of Harper—men who went forth to do battle with greater hearts and greater courage than any of the Round Table of King Arthur—symbolic of all who might ever fight for the oppressed or the imprisoned! Of these Dr. Wardlaw, made "Doctor" by Yale College in 1818, became the acknowledged leader. The reason of the position that was given to him one need not go far to seek. He had administrative power. He was calm, logical, sagacious. He was liberal; he was devout; he was firm as a rock. No minister out of the Established Church over-shadowed him either in merit or in reputation. And so, when the inevitable controversy arose, after Marshall's famous sermon, and the thought came that it was desirable to organise the forces of Voluntaryism, men looked naturally to Dr. Wardlaw. He was chosen president of the Glasgow Voluntary Church Association, and occupied that position until the unceasing advocacy of Voluntaryism had, amongst other influences, driven half the Presbyterians of Scotland out of the State Church. From 1830 until the foundation of the British Anti-State Church Association Dr. Wardlaw relaxed in no effort for the advancement of what he considered to be one of the most fundamental truths of the Christian religion. In that lamentably egotistic biography, in which Dr. Lindsay Alexander has endeavoured to overweigh Dr. Wardlaw's opinions by his own, there is a letter from Dr. Wardlaw to Dr. Heugh, dated in 1832, in which the whole argument is set forth with wonderful concentration. The writer was naturally of a theological turn of mind, but he shows here how completely he had considered every aspect of the question—that related as well to political justice as to the principles of the spiritual kingdom of Christ. His first public utterance followed immediately after this, in a sermon of more than two hours' duration, preached to an immense congregation in his own church. After this there came lectures, sermons, speeches—for, as he repeatedly said, he estimated "right views of the nature and constitution of the kingdom of Christ as next in value to right views of the Gospel." Listen to the close of his elaborate speech at Glasgow, in 1834, when the great meeting held that year memoralised Earl Grey, and petitioned Parliament for the separation of Church and State:—

> I must conclude by expressing it as my deliberate sentiment, that the connection between Church and State, which we seek to abolish, is injurious to both; that, in its principle, it is unscriptural, impolitic, and unjust—and in its consequences in many ways pernicious:—that by the disunion of the two the State will be freed from many burdens, and drags, and disquietudes, which impede its government, disturb its peace, and mar its prosperity;—and that the Church—all invidious distinctions being at an end—all parties placed on an equal footing—will put forth new energies, bring into operation all her resources, grow in union, and with a holy emulation of love and zeal carry forward the cause of God to the triumph of its millennial glory;—when the knowledge of the Lord shall cover the earth as the waters cover the sea.

It was Dr. Wardlaw who headed the successful resistance to Dr. Chalmers' agitation in 1837, for an increase of the endowments, from national funds, of the Established Church in Scotland; and in the same year he delivered, in the Weigh House Chapel, one of the ablest of his addresses on this subject, "The Importance of the Church Controversy, and the manner in which it ought to be conducted," in which we have inflexible principle combined with an exhortation to gentleness, and an impassioned appeal to Dissenters—for him a most impassioned one, for it was not his characteristic to indulge in ardour of sentiment or warmth of feeling.

Dr. Wardlaw's most memorable service to the agitation for the separation of the Church from the State followed soon after this. The Church had become alarmed at the growing Voluntary agitation, which had extended from Scotland throughout England, and Dr. Chalmers had been engaged to deliver a course of lectures in defence of that Establishment principle which he afterwards so signally ignored. The Deputies of the Three Denominations took up the challenge. They first thought of the eloquent Dr. McAll; but he would have simply given rhetoric for rhetoric, and sentiment for sentiment. Dr. McAll could not accept the office, and application was thereupon made to Dr. Wardlaw. The result is contained in the series of lectures delivered at Freemasons' Hall, in April, 1839. Denounced beforehand by the *Times*, in the customary style of those days, as the "Glasgow bludgeoner," he yet, we find, had the most enthusiastic of receptions. Here were nearly all the London representatives of the last Nonconformist generation—John Wilks, Joshua and Thomas Wilson, Henry Weymouth, Dr. Fletcher, Dr. Cox, Dr. Price, John Burnet, Thomas Binney, John Blackburn. It was forty years ago; but so well remembered are all these, that it seems impossible that not one of them should be now alive. Of these lectures it is only necessary here to say that it would be scarcely possible for a greater contrast to be exhibited in the treatment of one and the same subject than that adopted by Dr. Chalmers and by Dr. Wardlaw. Dr. Chalmers appealed to sentiment and passion; Dr. Wardlaw to principle and Scripture. And the book of the great Scottish Presbyterian-pro-State-Churchman was never popular amongst the Episcopalians of England, while that of the anti-State Churchman sold, as his biographer informs us, to the extent of nearly 14,000 in a few months. To this day it is the text-book concerning the Scriptural argument against all State Churches.

Dr. Wardlaw was unable to attend the great Conference in 1844, at which the Anti-State Association was founded, but he sent a paper to be read to it, and this was, as far as we have been able to ascertain, the last of his memorable services to the cause of religious equality. It need not be said to our elder readers that in this, as in his previous action, he stood in advance of the majority of his denomination, leading throughout, whether men would follow or whether they would not.

Dr. Wardlaw died in 1853, in the 74th year of his age. He lived to celebrate the jubilee of an honoured pastorate. As preacher in West George-street, and occasionally in London, and as Theological Professor, how well he is still remembered! We imagine him now—the thin, spare frame, the æsthetic countenance, the frank brow, the clear, chaste, incisive sentences, the admirable arrangement of his matter. He was eminently logical, and not a little controversial, but with little of sentiment, and less of passion. When he died he was followed to his grave by a great portion of the citizens of Glasgow. He was a man who had found his work and who did it—sometimes with compressed lip, but always with unrelaxed diligence, with an absorbing sense of moral and Christian obligation. He took up an unpopular cause and made himself obnoxious in doing so; yet no man died more honoured or more revered than he. And the timid and the time-serving—the Whigs of Nonconformity—who once would not stand on the same platform with him because it was a "political" one, who now remembers more than their names?

SPIRIT OF THE PRESS.

THE FORTHCOMING SESSION.

THE *Times*, after declaring that the length of the Session is in a measure dependent on the disposition which may be manifested by the Houses of Parliament to get through their work in a business-like manner, warns the Home Rule members that they will be foolish to resume obstructive tactics, the Irish Church Surplus Fund, though reduced by copious grants, being not yet exhausted. An Irish Loans Indemnity Bill, a Corrupt Practices Bill, and a renewal of the Ballot Act (most probably without modification) are among the measures which must be passed. Associated with these will be a Bill raising the general question of the machinery for obtaining a representation of the nation in Parliament—that for allocating the six vacant seats. The Government will probably endeavour to reduce the range of the discussion of these Bills, and for that purpose may not be eager to bring them forward; but the reasons inducing them to wish to hold the Bills back will cause the Opposition to press for their speedy production. The Criminal Code Bill, if passed at all, must be passed in faith upon the authority of the professional referees to whose examination it has been again and again committed. There is, perhaps, a better chance for the oft promised Bankruptcy Bill. The Workmen (Compensation) Bill will certainly not pass if it reappears in the form in which it was introduced last Session. Yet there will be a strong temptation to pass some measure on the subject. The workmen's vote in the large towns will often turn upon it; a Bill on the subject is thus an electioneering measure. The same character must in some degree attach to the proposed Land Bill and the County Bill, if the Government think it well to bring this latter in again this Session. The Land Bill may alter the custom of descent of real estate in the case of intestacy, and relax some of the hindrances that now occasionally interfere with the sale of settled estates. It is not to be expected that it will recast the law of settlement, with respect to which, indeed, no project has yet been formulated by any responsible politician. Among measures of practical usefulness the chief place must be given to the Bill of Mr. Cross for the redemption of the water supply of London from the London Water Companies. Its passing will increase his reputation as a practical and bold administrator, and bring the Ministry some additional credit within the metropolitan area.

The *Daily News*, acknowledging that grave objections exist to the postponement of business to the last Session of Parliament, is persuaded that no disposition exists in any influential quarter to hinder such partial and incomplete redemption of wasted time as is possible at the eleventh hour. Of course the Government will not be allowed to plead its own *laches* as a pretext for accepting ill-considered measures, and for stifling full discussion. Short of this, they may reckon on the forbearance and assistance of the Opposition in expediting the progress of necessary and useful legislation. There is talk, as there always is, of systematic obstruction on the part of the Irish Members. Happily Mr. Parnell is starring in the House of

Representatives at Washington, instead of taking his place in the stock company at St. Stephen's. His American engagements will, it is understood, delay for some weeks, or even months, his return to England. The good sense and moderation of Mr. Shaw will, perhaps, shape the conduct of his followers more authoritatively than might be easily possible if he had the embarrassing assistance of Mr. Parnell in the opening days of the Session.

FRENCH PARTIES.

The *Pall Mall Gazette* says one advantage the Left Centre does possess, and that is the equal balance of parties in the Senate. In the Chamber of Deputies its support is worth very little to any one. If it is withdrawn from the Government they are not injured, for so long as the Pure and Advanced Left stand by them the defection of the Left Centre will count for little. If it is given to the Right, they are not materially benefitted by a reinforcement, which will expect to have some concession made to it in return, although, even after that concession has been made, and the price of it paid down, the Right will still be only a minority. In the Senate, however, the Left Centre occupies a better, a stronger position. In a critical division it can turn the scale, so that, if it is true to its principles, it can prevent either the Right from rejecting or the Left from carrying any measure which it thinks necessary in the one case, or mischievous in the other.

THE CENSUS.

The *Times*, alluding to the forthcoming decennial census, remarks that the Census Commissioners of 1851 originally thought themselves authorised by the Act which appointed them to require educational and denominational returns. On reflection they doubted their right to enforce those returns, but they requested voluntary answers. When the next census was taken no such returns were asked, nor again in 1871. Educational returns have happily now been rendered superfluous by Mr. Forster's Act. There will, however, be a keen dispute in Parliament whether, as the Social Science Association advises, the religious profession of the family should not be made part of the householder's schedule. In Ireland it is part already. But Irishmen neither are able, nor do they wish, to dissemble their faith. Englishmen are more reticent. Many an Englishman's next-door neighbours have no knowledge whatever of his religion, or of the fact that he owns one. The writer thinks that in an account such as the census assumes to furnish of national statistics, there is an incongruity in leaving out a very material feature in English life. On the other hand, it may be inquired what can be the practical utility of a return which, however veracious in respect of Particular Baptists or Irvingites, tells nothing at all of the real belief of the great mass of the population whom the State Church, in default of any other, necessarily claims. The statistics, so far as they can be relied upon, are forthcoming already from the religious bodies themselves in which no *pro formâ* membership is allowed. So far as they cannot be relied upon to prove anything, the census is better without them.

THE LIVERPOOL ELECTION.

[FROM OUR OWN CORRESPONDENT.]

The important changes that have occurred during the week, though not wholly in favour of Lord Ramsay's success, are very decidedly to his advantage. The difficulty with the Home Rulers has been arranged by a slight verbal alteration in the pledge required. To this Lord Ramsay has been enabled to consent, without in the least degree compromising the position he had taken from the first. His objection was to the demand for an inquiry that would involve the "restoration" of the Irish Parliament. The Home Rulers soon discovered the absurdity of their own request. The re-establishment of that Parliament would be the institution of a governing body from which all but Protestants were excluded, and which would intensify rather than redress the existing causes of complaint. It is probable that, in consequence of this discovery, Mr. Shaw will modify the terms of his proposed motion in the House of Commons. As I stated last week Lord Ramsay was willing to vote for an inquiry into the demand for self-government; and as self-government necessarily involves a Parliament of some sort, a basis of agreement, without the surrender of any principle, was established by the Home Rule leaders proposing to withdraw the word "restoration." Their request now is for a pledge to vote for an inquiry into the nature of their demand for an Irish Parliament, and that pledge the Liberal candidate has given. But in my hearing, his lordship distinctly stated at Hope Hall last Thursday—and that statement was as distinctly confirmed by the succeeding speaker, Dr. Commins, the Home Rule President—that the extent of his promise went no farther; that it did not even bind him to vote for the conclusions in which the inquiry may result.

Nevertheless, with a bitterness and an unscrupulousness, which not even the excitement of an election can justify, the Tories and their journalistic organs are representing Lord Ramsay as having gone over to the Home Rulers, and as having become a party to "the disintegration of the Empire." For a time it would seem, from Conservative utterances, as if the question of the Government and its policy were forgotten, and as if the whole election were to turn upon the question of inquiry or no inquiry into the Home Rule demand. This has not been without its effect upon arm-chair politicians and weak-kneed Liberals. By thus throwing wholesale misrepresentations across the trail, the Tories find a convenient method of evading the charges against their party which they cannot answer, and of drawing timorous voters away from the real question at issue. But the plan will have very small success. Moderate men, who have never previously taken part in political life, have espoused Lord Ramsay's cause with a zeal and enthusiasm quite astounding. Many, with myself, must have been greatly surprised to hear Mr. Thomas Matheson called upon to second the resolution in support of Lord Ramsay's candidature, at the immense meeting at the Theatre Royal. Mr. Matheson is the chairman of the Town Mission, and was chairman of Mr. Moody's committee when he and Mr. Sankey were in Liverpool. I have never known him previously to move out of the somewhat narrow religious sphere of his accustomed labours. But he is now to the front—a full-blown political Dissenter. And he is but a type of numbers of the Presbyterians and of the Wesleyans who formerly were Conservative, but who are now in the Liberal ranks. One of the Wesleyan schools, never before let for a political meeting, has been granted for a meeting of Lord Ramsay's. In rooms for meetings, Mr. Whitley has an advantage over his opponent, as he can secure the so-called Church schools—largely built out of national funds—the use of which is denied to the Liberals, who, in some of the wards, have a difficulty in procuring rooms sufficiently large. Both sides, in respect of overflowing and enthusiastic meetings, are very energetic. The Tories, with their Kentish fire and "Rule Britannia," carry off the palm for noise, but the Liberals are superior in point of numbers. The Welsh meeting and its overflow on Saturday were very animating. Lord Ramsay is unflagging in his labours, and as for Lady Ramsay, what words can sufficiently describe the value of the assistance she affords to her husband? With a rare grace and beauty—inherited, possibly, from her grand-dame, a former Duchess of Manchester—she accompanies Lord Ramsay to every meeting. These number now eight or nine daily, often suffocatingly hot and crowded, sometimes amongst workmen in their dinner-hour in the open-air. But always the winning smile, the beaming interest in her husband's address, and the pleasant and grateful bow, as she is greeted with special plaudits loud and long.

The Temperance question is one of those that has entered a new phase through the week. Contrary to my anticipation, Mr. Whitley has declared for Sunday closing, though with local option he will have nothing to do. But he supports a Government that extended the hours of sale, and is friendly to bibulous interests—so the Licensed Victuallers go in for Mr. Whitley almost to a man. The Good Templars and Popular Control party, who, one would think, would be homogeneous in favour of Lord Ramsay, have had more than a little row amongst themselves. The Conservatives, Popular Controllers, and Good Templars—or, rather, some of them—are throwing their former pledges overboard, and going hand-in-hand with the publicans, in favour of a candidate who opposes popular control, whose conversion to Sunday closing has been "instantaneous," and whose party has so long maintained its power by recruits from "the trade" and by contributions from the gin-palace profits. So much for ante-Parliamentary pledges when a Tory is concerned!

One very deplorable feature in the contest is the depth of party degradation to which the local Conservative newspaper has sunk. No inaccuracy—I might use a much stronger term—is too reckless to be pressed into service, if it but serve to embody some malevolence against Lord Ramsay. This want of regard for truth seems to have become infectious. Tory statesmen, Tory candidates, and Tory journals alike fall back upon "Salisbury's." All this betokens a bad cause, and, as I am sanguine enough to believe, a losing cause. The fear of defeat and the strength of the Liberal opposition have excited a virulence and an animosity which happily are confined to the Conservative side.

Lord Ramsay has again referred to Disestablishment as "a possible question," but holds with Mr. Gladstone that it is not yet within the sphere of practical politics. Mr. Osborne Morgan's Burial Bill will have his lordship's support, and he thinks that the Church should exist for the nation, not the nation for the Church.

As every one knows, the election will take place on Friday; so that soon after these lines are published we shall be in the thick of the severest fight which Liverpool has ever known. Each party is putting forth its utmost strength. I shall not attempt to predict which will win. The number of doubtful voters and of voters who have removed, but whose addresses cannot be traced, prevent that. But I will venture to say that if the Liberals do not head the poll they will not sustain a moral defeat, for I cannot doubt that they will very largely reduce the majority by which Lord Sandon was returned at the General Election of 1874.

SOUTHWARK.

Mr. J. Locke, Q.C., M.P., died on Thursday, in his 75th year. The learned gentleman had represented Southwark for nearly a quarter of a century. At a by-election in 1870 a Tory was returned, owing to two Liberals running against him, while in 1874 three Liberals went to the poll, and again allowed a Tory to slip in. In the first case there were over 7,300 Liberal votes against 4,686 for the Conservative; in the latter the Tory had 5,716 votes, whilst about 8,000 were recorded for the Liberals. Whether the needful lesson has been learnt by the majority remains to be seen. At a meeting of "The Liberal Two Hundred" of the borough, held at the Bridge House Hotel, on Monday evening, Mr. Andrew Dunn was proposed as the Liberal candidate to contest the borough. An amendment was moved that Professor Thorold Rogers should be nominated. A long discussion followed, in which, while the great merit of Professor Rogers was acknowledged by all the speakers, the general opinion seemed to be that Mr. Dunn, having been longest before the constituency, having already fought one election, and being universally respected as an honest, straightforward Liberal, had a prior claim. It was stated that there certainly would be a contest, that Mr. E. Clarke, Q.C., the Conservative candidate, had taken committee-rooms in the hotel in which this meeting was held, and that it was not improbable that Mr. G. Shipton would also be put forward by the Radical Association as the working-men's candidate; but much confidence was expressed in the return of the candidate selected by the association. Eventually the mover and seconder of the amendment withdrew it, and the original motion was passed with but one dissentient.

SCOTTISH NOTES.

[FROM OUR OWN CORRESPONDENT.]

It is a curious sign of the times that our Scottish peerage is tending so strongly towards Liberalism. We have on that side only two dukes, as yet—Argyle and Roxburgh, but there are several marquises, and a fair number of earls and barons. What is of more moment, however, is this, that the cause can boast of enjoying the support of a large proportion of the *talent* of the nobility. Lord Rosebery is a man of quite remarkable ability. Some of the speeches which he made when Mr. Gladstone was in Edinburgh were uncommonly eloquent, and he can hardly be overlooked in the formation of any new administration. The Earl of Fife also promises to leave his mark on the north; and the same may be said of Lord Reay, and the Marquis of Tweeddale. These are all ardent Liberals, who are prepared to make sacrifices for their principles. No man, again, in any rank of society, is more highly respected among us than the Earl of Aberdeen, and his conversion (announced by himself the other day) brings a great accession of moral influence to the Scottish Liberal party. The eldest son of Lord Kintore, Lord Inverurie, has gone over to the Tories, but the good Earl himself remains loyal to the old flag, and the blank caused by Lord Inverurie's desertion is more than made up by the accession of Lord Ramsay, who is fighting so gallent a battle in Liverpool. The *Times* gravely informed its readers that Lord Ramsay was a son of the late Fox Maule, and hence a scion of an old Whig stock. Fox Maule never had any children, and the present Earl of Dalhousie is a Conservative. I may just add that the Elgin family is remaining staunch to its traditions. The present earl, though quite a young man, is already playing a conspicuous part in our political movements, and his brother, the candidate-elect for Fife, has been earning golden opinions for himself by his intelligence and gifts of speech.

In contrast to these men, the Earl of Dalkeith cuts a very poor figure. Since Mr. Gladstone's visit he has been displaying preternatural activity—making personal calls upon the good people of his neighbourhood, giving dinners to students, presiding at lectures, talking at public meetings, and so on. That he is in a desperate fright is obvious. And yet to hear him you would suppose there was no cause for fear, and that he was perfectly sure of retaining his seat for Midlothian. By the way, one would like to have a deliverance upon this question as one of morals. In a Parliamentary contest both sides swear in the most positive way that they know they are going to win. It is more than doubtful sometimes whether such swearing is honest. Query, Is a lie in such circumstances excusable?

Rumour has it that our generous Government proposes to bestow a benefit (?) upon the City of Edinburgh—to give it a third member. I need not say that in conferring this boon it has an eye chiefly to its own interests. It hopes, and has some reason to hope, that the third member would be a Tory. The Nonconformists are in a majority in the city, but the Established Church has, of course, a fair proportion of adherents; and these, with accessions from other quarters, might furnish voting power enough to prevent the return of three Liberals. At any rate, I am told that there is every chance of one Conservative—probably Sir James Bain—getting in for Glasgow. There is something preposterous in these three-cornered constituencies. The effect of them is practically to neutralise the political influence of particular localities. If Glasgow, for example, is represented in Parliament by two Liberals and one Tory, it might just as well have only one member. A very much more rational plan would be the division of the country into manageable electoral districts.

I am sorry to say that there are other disturbing elements in Edinburgh. Mr. Maclaren, although he is an octogenarian, has resolved to stand again, and he has been accepted as a candidate by acclamation. But there is not the same unanimity about Mr. Cowan, who is not quite so advanced as some would wish him to be. I daresay the thing will end in Mr. Cowan being again returned. But I have heard two other proposals—one to elect Mr. Gladstone, in case the faggots should prove too many for him, the other, to send up a clever and ambitious young barrister, Mr. Trayner.

A sixth or seventh suitor has presented himself to win the good graces of St. Andrew's. This is Mr. Ainslie, a brother of Mr. Grant Duff, who meant to stand for Aberdeenshire, but who has gracefully retired, to leave that field open to the converted son of Sir Alexander Gordon. The St. Andrew folk seem to have entered into the fun of the thing. They have resolved to reduce the number by a preliminary ballot, but before closing the lists they have advertised their purpose in order that any who contemplate standing may send in their names. If anybody reading these lines is ambitious of a place in St. Stephen's—here is his chance. Mr. Ainslie appears to be a *protégé* of Principal Tulloch, and that will not be in his favour. I still think there is no one better worth accepting than Mr. Stephen Williamson. He is a native of one of the Burghs, is a successful Liverpool merchant, and is, moreover, a Liberal of the right sort. It is very kind in Lord Beaconsfield to put Colonel Moray forward as mover of the Address, for I hear, from a very well-informed quarter, that his chances of getting in again for Perthshire are very small indeed.

An extraordinary ecclesiastical job is at present in the way of being exposed. Last century a fund was established for the religious education of the Highlands. It now amounts to a considerable sum, and is under the management of an Established Church Society, which publishes no account of its proceedings. A gentleman in Edinburgh somehow got possession of a report, and discovered, to his great surprise, that the money is being used for purely sectarian purposes—in the building of churches where they are not required, and *even in support of a mission in Central Africa*. Mr. Maclaren, I believe, is to bring the matter under the notice of Parliament. You are aware that the Highlanders chiefly belong to the Free Church, and this fund is being used, not for their benefit, but for the benefit of a Church with which they have no connection. It is rather a mean story, and I will give more details on the subject another time. It does not show our Scottish Establishment in a particularly honourable light

MR. R. W. DALE ON THE TEMPERANCE QUESTION.

ON Thursday evening last a meeting in connection with the Birmingham Auxiliary of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, was held in the Town Hall, and was largely attended. Dr. Heslop presided. Mr. KNELL having read the report, which referred to the favourable canvass of the borough in favour of the Bill, the CHAIRMAN congratulated the supporters of the temperance cause on the fact that the self-devoted advocates of the temperance cause should have apparently agreed to concentrate their exertions upon one point of the position of the enemy. They must attack intemperance bit by bit, and although they should like to obtain all they wanted at once, yet, as they could not obtain it, let them attack the stronghold at all openings. The adoption of the report having been moved by the Rev. W. WILSON, it was seconded by Mr. J. S. WRIGHT, who said he had been an abstainer from early boyhood, and the longer he lived the more important he thought the question to be. In whatever capacity he might be employed, he should do all that was practicable to limit the number of houses where intoxicating drinks were sold, and restrict the time at which they were sold to the fullest possible extent.

The Rev. J. SHERLOCK proposed:—

"That this meeting expresses its thankfulness to Almighty God for the favourable debate and division on the English Sunday Closing Bill on the 9th of July. That the Act of 1878, closing public-houses in nine-tenths of Ireland during the whole of Sunday, is being followed with great benefits, having reduced Sunday drunkenness more than two-thirds. That Scotland has for twenty-five years enjoyed the blessing of similar legislation. That this meeting now calls upon the members of Parliament for this borough and county to give their persistent support to a measure which will bestow a similar boon on the whole of England and Wales."

This was seconded by the Rev. E. PAXTON HOOD, after which

The Rev. Canon WILKINSON moved the adoption of memorials to the borough and county members, urging them to give their persistent support to a Sunday Closing Bill.

Mr. WHITWELL seconded the resolution, which was adopted.

Mr. R. W. DALE, M.A., who was loudly cheered, proposed a vote of thanks to the Mayor for granting the use of the Town-hall, to the chairman for presiding, and to the deputation for attending. The evil of intemperance, with which this country was so grievously afflicted, had grown to such enormous and portentous magnitude, that he were grateful to every man who raised his hand in order to diminish it. (Applause.) He was grateful for every movement directed towards this great end, and, even if he were unable to sympathise with all the views that were held by the promoters of the movement. He had the honour of presiding in that hall a year or two ago at an Alliance meeting, and although he could not accept the Permissive Bill just as it stood, he felt that the courage, the chivalry, the good-humour, the unquenchable zeal which Sir Wilfrid Lawson—(applause)—had shown in the conduct of the Alliance movement entitled him to the admiration, affection, and gratitude of all who loved their country. (Hear, hear.) He attached the very highest importance to another movement which had been singularly successful in this town, and which he could approve without qualification or reserve—he meant the movement for the establishment of cocoa-houses. (Applause.) He heard from Major Bond only a few days ago the most remarkable testimony to the effect which the establishment of these houses had already produced upon the condition of the town, and he earnestly trusted that they would see a cocoa-house before long in all the principal thoroughfares of the borough. (Renewed applause.) The evil they had to fight was so gigantic that they must use every weapon in order to destroy it, and he had come that evening to the meeting because he admired the earnestness and the zeal of those who were leading the movement, and he heartily desired their success. The ground he took was a very simple one. By public law, sustained by public opinion, all the common pursuits of men in this country were suspended for one day in the week; but they exempted from the authority of the law one trade, and one trade only. The Government ought to have a very strong case to show why that trade should receive this extraordinary exemption. (Applause.) The necessity of labour was one of the greatest protections to human virtue. But for that necessity the moral evil of the world would be enormously greater than it was; but when by public law they had deprived the vast masses of the people of the protection afforded to them by the necessity of toil, they continued to expose them to the power of temptation which proved fatal, unhappily, to multitudes of them. (Hear, hear.) He had the impression that the Government would find it extremely difficult to show that this trade, which enjoyed so extraordinary an exemption, was of such a conspicuously beneficent character, that special legislation was necessary in order to keep it always going. During the greater part of the ordinary days of the week men's common occupations kept them away from the public-house; but on one day in the week they withdrew that protection from them, they kept the door of the public-house open, and in doing this the Government did not deal fairly with the vast mass of the population. (Loud applause.) He was very glad to listen to what the preceding speaker said with regard to the position of public opinion on this question, because it indicated his conviction that in order to make legislation effective, it was important and even necessary that public opinion should go with it. Laws had no force unless they were inspired and sustained by public sentiment. His own belief was that they might close public-houses all day long against the consumption of liquor on the premises except by lodgers and by those extraordinary persons who were described as *bonâ fide* travellers. (Laughter.) He believed that the ordinary consumption of liquor in a public-house might be stopped from eleven o'clock on Saturday night till six o'clock on Monday morning without any danger of public opinion reversing the decision of the Legislature. (Applause.) If he were a member of the House of Commons he should vote for the second reading of the Sunday Closing Bill—(hear, hear)—and he should be prepared in committee to allow the sale of liquor to be consumed off the premises for perhaps an hour in the middle of the day and an hour later on. ("Hear, hear," and loud cries of "No.") Gentlemen might say "No," but he was only saying he should be prepared to vote for it. He was not saying they would be prepared to vote for it, and he was not imagining that he would have all of them in the House, and discussing the matter in committee. (Laughter and applause.) He was prepared to work, and work earnestly, in order to get the bill passed *en bloc*, if he thought there was a chance of this being done. They had, however, only to get the House of Commons and the House of Lords to go as far as he had indicated, and their work would be practically done—(hear, hear)—and he thought it was very possible that if they got so far they might get a little farther. (Applause.) He hoped those who had the conduct of this measure in the House of Commons would not say hard words about the comrades who were ready to fight with them in order to close the houses against the consumption of liquor on the premises on Sunday, although they might not be prepared to go all the way in closing the houses against the selling of liquor for consumption off the premises. (Cheers.)

The Rev. Canon BOWLBY seconded the resolution, and it was carried.

The recent letter of the Bishop of Peterborough, which has been a good deal commented upon in our columns, was replied to by Canon ELLISON, the chairman of the Church of England Temperance Society, who contested Bishop Magee's allegation that, as compared with fifty or even thirty years ago, intemperance among all classes is decidedly less than it was then. At the earnest request of an esteemed correspondent, we state the drift of the evidence on which the Rev. Canon founds his conclusion. He quotes, first, from the report of the committee of the Lower House of Convocation, which, in 1869, said:—

> In no country, probably, is indulgence in this vice so prevalent as our own. And unless remedies be speedily and effectually applied, consequences most disastrous to us as a people, cannot long be averted. No evil more nearly affects our national life and character; none more injuriously counteracts the spiritual work of the Church, and therefore no question more immediately demands the zeal of our clergy, the attention of our statesmen, the action of our legislature, and the thoughtful aid of our philanthropists, nor can any sacrifice be esteemed too costly, or any efforts too great to check and remedy what may be shown by accumulated and undeniable evidence to be sapping the foundation of our prosperity, blighting the future, and lowering the reputation of our country, and destroying at once its physical strength and its moral and religious life.

Canon Ellison goes on to quote a memorial to the bishops signed by nearly 14,000 of the clergy in 1876, praying them to support measures for the further restriction of the sale of intoxicating liquors in this country:—

> We are convinced, they say, most of us, from an intimate acquaintance with the people extending over many years that their condition can never be greatly improved, whether intellectually, physically, or religiously, so long as intemperance prevails among them; and that intemperance will prevail so long as temptations to it abound on every side.

As the result of this appeal a select committee of inquiry was appointed by the House of Lords, who presented their report last year. One of the witnesses was Mr. Hoyle, who stated that in 1876, the population of the United Kingdom being 33 millions, the expenditure on intoxicating drinks was £147,000,000, or £4 9s. per head of the population, and that in England and Wales the number of persons committed for drunkenness was 203,989. After quoting further evidence relative to the proportion of apprehensions in our large towns, the Canon goes on to say:—"The comment of the committee on these figures is that, while using caution in drawing conclusions from such statistics, and regarding them as furnishing only an approximate estimate, 'the number of apprehensions in those localities has increased very largely,' and 'that, speaking generally, the increase of intemperance is mainly due to the rapid rise of wages and the increased amount of leisure enjoyed by the manufacturing and mining classes. Wages have recently fallen, but the habits of self-indulgence contracted in the years of prosperity still continue.'" Canon Ellison proceeds to remark that the clergy "have overwhelming evidence in their daily pastoral experience that intemperance is the prolific parent of those and a host of other sins. The testimony of the courts, at all events, would confirm them in such a belief, for there is scarcely a judge on the bench who has not said that drink is the cause of five-sixths of the crime of the country, and Sir J. Hannen has declared that 75 per cent. of the cases in the Divorce Court have their origin in intemperance." The evil with which they have to contend is "gigantic," and "we see," says the Rev. Canon, "that it is bringing in its train a mass of brutality, of bloodshed, of dislocation of the family life, of cruelty to women, of neglect of children, and of hereditary disease and sinful tendencies, among them which cannot but be most hateful to Almighty God."

The *Guardian*, in concluding an excellent article reviewing the controversy between the Bishop of Peterborough, remarks that, making all allowance for the fallacies of statistics and collateral considerations, there is too much reason to fear that, in spite of the noble and successful exertions made in the cause of temperance, we must decline to take a sanguine view of our progress in the war against this deadly evil. Our Church contemporary concludes by saying:—"The more we consider the whole question, whenever it comes before us, the more we are convinced that to deal successfully with intemperance we need sober and resolute earnestness, avoiding all exaggeration and fanaticism, which cannot be sustained in fact, and which justifies itself on the poor plea of the necessity of producing at all hazards an immediate and striking affect. We need, again, to unite in our crusade the adherents both of temperance and total abstinence, and to keep the two bodies from quarrelling with each other. We need, next, to bring to bear all possible influences, physical, intellectual, moral, and spiritual, which may tend to keep the *mens sana in corpore sano*. For, as the causes of intemperance are complex, so must the remedies be complex also. Above all, we need that all men, as Englishmen and as Christians, shall consider the question as one which touches themselves, and resolve that, in whatever way most approves itself to them, they will think and act upon it."

The following excellent memorial to the Right Hon. George Sclater-Booth, President of the Local Government Board, has been adopted by the Manchester Board of Guardians:—Your memorialists, as Guardians of the poor of the township of Manchester, find that by far the largest proportion of the pauperism they have to relieve arises from habits of intemperance, which the present state of the licensing law greatly encourages, or from habits of improvidence, which are often the cause of such intemperance and of defective education. That in the Education Acts your memorialists find that many of the children belong to parents, who, through habits of intemperance and improvidence, have been led to neglect home and leave their children to become burdens to the public. That in the discharge of their duties your memorialists have found that the causes which produce such a harvest of pauperism, crime, ignorance, insanity, and venal degradation, are the multitudinous temptations to intemperance which are found in the public houses, beer shops, gin palaces, and other facilities for the purchase of intoxicating liquors which abound in large cities like Manchester. That your memorialists feel that there is little hope of satisfactorily coping with the evils they are thus compelled to deplore, except by dealing with the causes which produce them, and your memorialists therefore pray that the Government will take such steps as may seem more advisable and expedient in order that intemperance may be diminished and protection be afforded to the ratepayers from influences which tend so powerfully to produce the crime, pauperism, lunacy, and ignorance which your memorialists deplore."

ENGLISH CONGREGATIONAL CHURCH BUILDING SOCIETY.—It will be seen, by advertisement in another column, that the 26th anniversary of this society will be held on Thursday in the City Temple. After a sermon at noon by the Rev. Dr. Parker, the public meeting will be held, Henry Richard, Esq., M.P., in the chair. Among the speakers announced are Josias Alexander, Esq., Revs. Newman Hall, Dr. Parker, W. Cuthbertson, Dr. Aveling, J. De Kewer Williams, and J. C. Gallaway.

The London School Board received an influential deputation on Wednesday, who presented a memorial in favour of the payment of a salary to the chairman. After some discussion it was decided that it was not expedient to consider the matter at the present time. Mr. Freeman stated that the sum estimated to be required for the service of the Board up to Lady-day, 1881, is £643,791.

MR. RICHARD, M.P., AND THE WELSHMEN OF CLEVELAND.

ON the evening of Jan. 27 Mr. Henry Richard, M.P., who was last week in Durham attending one or two meetings in connection with the movement in support of his forthcoming motion on disarmament, delivered an interesting and eloquent lecture in the Temperance Hall, Middlesborough, on "The Condition of England in the Reign of Charles II." Prior to the lecture a large number of the Welshmen resident in the town and district met Mr. Richard in one of the ante-rooms underneath the hall for the purpose of presenting him with an address. Mr. J. W. Pease, M.P., Mr. I. Wilson, M.P., Mr. Williams, and other prominent gentlemen of the neighbourhood were amongst the company, and the greatest interest was evinced in the proceedings. The greater part of the speech-making was in Welsh.

Mr. WILLIAMS opened the proceedings by alluding to the pleasure it gave the Welshmen in the district to welcome Mr. Richard in their midst. He then read the following address, which it had decided a few days previously to present to the hon. gentleman:—

TO HENRY RICHARD, ESQ., M.P.

SIR,—We, a deputation of the numerous Welsh population of the Cleveland district, representing, we believe, the unanimous opinion, ask permission to take advantage of your first visit to the town of Middlesborough to convey to you a cordial and respectful welcome.

We are grateful to you for the zeal and untiring energy with which you have laboured in the cause of peace, and for the devotion and high skill with which for many years, at home and abroad, you have urged arbitration instead of war as the means of settling international disputes.

We thank you sincerely for your invaluable services in the Parliaments, as well as in the country generally, in the cause of religious equality, freedom of worship, of commerce, of the press, and of voting, as well as for your successful exertions for the furtherance of unsectarian education, temperance, and the other movements for promoting the moral and social elevation of the people, not only in Wales, but throughout the United Kingdom.

We trust that for many years to come you may be able to continue your good work, and that you may live to see much abatement of the militarism and interference unfortunately existing, and practical adoption by the nations of the civilised portions of the world of the principles you have advocated in so exemplary a manner.

We have the honour to be, sir, on behalf of the Welsh population of the Cleveland district,

Yours respectfully,

EDWARD WILLIAMS,
WM. JONES,
Rev. D. J. MORGAN,
} Committee.

It was intended, Mr. Williams remarked, to have the address drawn up on vellum, and forwarded to Mr. Richard. (Applause.)

Mr. RICHARD, M.P., replied in Welsh, and was frequently applauded. Afterwards speaking in the English language, he added that it was highly gratifying to him to receive such an address as that from his fellow-countrymen who were resident in the locality. There were some of them who looked for no compensation for the labours for the public good, except the approval of God and their own conscience, and next to that the approval of their fellow-countrymen. (Loud applause.) They had adverted in the address to the efforts he had made in the direction of establishing peace on earth and goodwill among men. He had endeavoured to do so; but those who were working to that end—viz., to put an end to war and the enormous military establishments which were at the moment the curse of Europe—had to contend against very formidable odds. (Applause.) All the traditions of the past were against them. All the selfish influences of powerful classes, whose interests were interwoven with the maintenance of the system, were against them; still, they cherished the hope that those who were for them were greater than those against them. ("Hear, hear," and applause.) He believed that reason was for them, because war outraged reason. Justice was for them, for war outraged justice, and humanity and religion were for them. (Loud applause.) He thanked his countrymen for the cordial welcome they had given him, and he should always cherish that address with a grateful recollection of his visit to Middlesborough. (Renewed applause.)

The company then adjourned to the Temperance Hall.

Mr. J. W. PEASE, M.P., occupied the chair, and, in introducing the lecturer, said that every one who had taken any interest in the history of his country during the last thirty years must have seen Mr. Richard's name repeatedly in print, and always in connection with subjects which tended to raise the moral and religious tone of the country and of the world. (Applause.) He had had the honour of his aquaintance and friendship for a great many years, and he could tell them that he had made for himself a place in the House of Commons. (Hear, hear.) On those occasions when he spoke—which he thought were too few—he was always listened to with great attention, not as the organ or exponent of peculiar views, but of views which were taking more and more hold upon the common sense and upon the thoughtful intellects of mankind. (Applause.) He would just like, before Mr. Richard began his lecture, to remind them of what a portion of his life-work

had been. He had been enunciating steadily, and regularly, not in England alone, that the doctrine of arbitration was a more rational, cheaper, and more moral and Christian mode of settling disputes between nations than the arbitrament of arms; and, although opposed in high quarters, he carried the resolution through the House of Parliament. That same resolution had been carried through a great many legislative assemblies; and he thought at the present moment, when the world—the European world, at any rate—was spending something like five millions of money per year in armaments, that people would begin to think that in Mr. Henry Richard's simple and impressive doctrine there was a great deal of sound sense and sound truth. (Applause.)

Mr. RICHARD then proceeded with his lecture, which comprised a vivid description of society during the reign of Charles II.—the Court where vice was triumphant, the middle classes and the working classes, the social characteristics of England at that period, and the persecution and struggles of the Puritans. From his review of that era the lecturer drew the conclusion that the former times were not better than these, nor did he know of any period they should prefer to their own. Mr. Richard concluded: If the progress of material civilisation; if the development of commerce and the increase of wealth, and all the comforts which wealth produces; if a wider spread of the elements of well-being among all classes of the community; if the general prevalence of education; if easy access to all treasures of knowledge through means of a cheap, varied, and abundant literature; if the triumph of peaceful arts; if the ample protection of law, well defined and justly administered; if the growth of social refinement; if a clearer recognition of the gracious and merciful spirit of the Gospel in men's relations to each other; if the efforts of a disinterested and adventurous philanthropy, penetrating into every recess of human society, and reaching to the uttermost limits of the habitable globe—if such things as these are to be of any account in estimating the worth or pleasantness of an age, then let whoso will cast a longing eye to the fabulous golden age of the past, I, for one, give my vote in favour of the nineteenth century of the era and under the reign of Queen Victoria of England. (Loud cheers.)

PROF. FAIRBAIRN ON BUDDHISM.

WE have already given a pretty full summary of the course of lectures delivered by Professor Fairbairn, of Airedale College, at the University of Edinburgh, on "The Science of Religion," which have excited much interest. The last of the series was, like the preceding lecture, on Buddhism, and of this we are sorry that we can only give a bare outline. The Professor, after some introductory observations, remarked that Buddhism is distinguished throughout by the consistency and cohesion of all its points. They hang well together. It is a system thought out and organised, a structure bearing everywhere the tool marks of the master hand. To describe Buddhism as a system is not to explain it; there is something greater than the system behind it, commanding and quickening it. Buddha is there, making the most atheistic system in the world far more passionately theistic than the bewildering polytheistic Pantheism that supplanted it in India; more theistic because penetrated and vivified in all its parts by a single personality that is to it transcendental, beneficent, and divine. The metaphysics of Buddhism may seem most abborrent to the sane and sober Western mind, with its strong hold upon reality and its healthy tone of life; yet its theory of knowle lge and conception of being were essentially congenial to the Hindu mind, based on principles it admitted and understood. But its original and potent, because most personal, elements lived in its ethics and politics rather than metaphysics. It was here where it stood out in splendid contrast to the dominant Brahminism, in the moral ideals it created for the individual and society, and the means it took to make them at once known and realised. And this is what we have now to see—how the speculative Nihilism became the basis of a constructively religious and moral ideal. In order to a right apprehension of the relation between the speculative and ethical parts, it is necessary to note that Buddhism is in its very nature and essence a doctrine of salvation, which involves these elements—a notion of the state from which man is to be saved, of the salvation he needs, of the things that hinder it, and of the means by which it is to be accomplished. In short, a doctrine of salvation is impossible without a doctrine of man and the universe, or, otherwise expressed, of man and God and the relation between them, there must be at its root and in its heart a theory of man and man's Maker, in themselves and in their mutual relations; and this theory, so interpreted and applied as to show how man can reach his chief good, what means to this end his Maker has built into his nature and the system under which he lives. Now, it was to affirm his doctrine of salvation that Buddha proclaimed his new theory of the universe. The one was, to use a Buddhistic term, the vehicle of the other; and the reason and the value of the theory alike lie in its being the vehicle of the doctrine. It was only as the universe and man were what Buddha supposed them to be, that he could save man on the terms and in the way he proposed, namely, that existence was sorrow, and desire its cause, and there was no need for an elaborate method for the suppression of desire, and nothing to be gained by its extinction. Discussing the ethics of Buddhism, the lecturer said—The relation of the ethics to the metaphysics is well illustrated by the relation of the fourth to the other three noble truths—that is the way from the sorrow they declare to the end they reveal. This way is the sublime or noble eightfold path. This path is made up of eight parts—1. Right belief, *i.e.*, sincere and entire faith in the truth and law revealed by Buddha. 2. Right heart, *i.e.*, feelings high and pure, untroubled by doubt, undisturbed by passion. 3. Right speech, blameless veracity, words true to the mind that speaks, the truth that is spoken, and the mind spoken to. 4. Right actions, or having a perfect end, an ideal that shall so rule the conduct as not to allow the man to err. 5. Right profession, or a means of livelihood that does not stain the soul, but rather keeps it free from sin. 6. Right spirit, or a mind so illumined and directed as to be ever and rightly endeavouring to reach "the other side of the stream." 7. Right memory, one which does not forget what ought to be remembered, and is guarded against obscurity and error in remembrance. 8. Right meditation, conducted in all tranquillity and conducting to the home of peace, the Nirvana, that is, eternal rest. These parts form a tolerably complete whole. Belief is at once the beginning and basis. The man must know the truth to be true to believe the right to be right. Knowledge governs emotion. As a man thinks he feels; and the man who truly believes the truth will be true in heart. Where thought and feeling are right, speech will be the same, and action, which is the language of the will, the articulation of thought and emotion, will also be right. Where knowledge, and heart, and speech, and action are right, the man will seek a righteous sphere in which to live, and move, and work, and whatever he does there will be done in a right spirit, an endeavour towards his great end. And where the relation to the present is made thus perfect and complete, the relation to the past, which is realised in memory, and to the future, which is expressed in meditation, will be no less perfect and holy. The man, in short, will be completely tranquillised, without self-will, without desire, equally prepared to be or cease to be. But not every one can enter on this path, and none having entered can all at once or in a single life follow it to the end. The way is long and toilsome. There are conditions of entrance, and conditions of continuance, and progress in the fulfilment of these divide the path into four stages. Man must hear the law, associate with those who believe and teach it, reflect on its meaning, and begin the practice of its virtues, or he cannot set his foot upon the path. When he does so he "enters on the stream," and in order to his continuance and progress he must break three fetters—the illusion of self, doubt, and trust in sacerdotal and ceremonial practices. The illusion of self is the thinking, "I am," "This is mine"—the direct fruit of the Brahmanical apotheosis of self, rooted in its conception of Brahma and the soul; the doubt is doubt of Buddha, that must cease, and in its place faith in his word, and obedience to his law must come; not to trust in ceremonies is to cease from seeking salvation by means of the Brahminical rites and worship. He who has broken these fetters is a new man, has reached the first stage of the path. In the second stage two other fetters, lust and hatred, or sensual passion and dislike to man as our neighbour, are almost but not altogether broken. In order that he may break them utterly, the man must return to the world once more, when he enters on the third stage, where he is perfectly purified from lust and enmity. Then comes the fourth and last stage, where the man becomes a saint, an arahat, and breaks in succession the five remaining fetters. These are the desire or thirst for being here, the desire or thirst for being anywhere, the pride which exalts self above others, the self-righteousness which is joy in one's own excellence, and ignorance, the illusion which gave reality to the unreal, and made what is not, seem to be. He who is in this path is nigh to the end—will soon reach it—passing into the state where there is no trouble, but only everlasting rest. The want of a living God to worship, to quicken, and eternalise the law, till it stood over and acted above and within the man as a living will, was in the long run to prove fatal to Buddhism; but at first the new idea worked altogether for good. The instructor lived; the instructed stood before a living authority, received from his hands the truth and the law. Then the instruction was general; the law and the truth were for all. Every man could hear, and, having heard, could teach. The notion that action was bad, good conduct only another form of ill, since to create merit was but a less evil than to create demerit, was a deadly worm at the root of the young and glorious tree, or, rather, the rot at its heart, the necessary result of the fundamental conception of being. The world was evil, individual being misery, to escape from it the greatest good. To escape it Buddha renounced the world, home, family, state; all who wished to escape it must do the same. His disciples lived with him, became mendicants like him, received the law from his lips that they might communicate to man. And so a clerical order rose in the heart of the new society, as a priestly caste had arisen in the heart of the old. The order, indeed, remained open, accessible to men of all classes, but it was in its notion and working essentially mischievous. The Church was but the collective clerical order—the mendicants and hermits, who had separated themselves from the world and devoted themselves to law. It was a splendid missionary agency—the devotion of men to the law and its aims. It was, too, an elaborate agency; men who loved the law, loved to study the law they loved, to speculate about the person of the lawgiver, his doctrines and his words. The preachers, too, could best speak in parables, could best convince by similes, by allegories, by wonderful stories of the Buddha—his being and benevolence and achievements. And so the order created an extraordinary development of the religion on all sides and in every respect. So rapidly did it spread, that in the reign of Asoka, about 250 years after Buddha, it was supreme in India, the religion of the first Emperor of Hindostan. In the time of the second council, in the second century after Buddha, there were as many as eighteen sects, the differences relating both to doctrine and discipline. Schools were formed, some more, some less Nihilistic; some explaining Nirvana into a heaven, others resolving it as annihilation, utter and absolute. And as the doctrine grew, so did the mythology—the first with the schools, the second with preaching and popular discourse. Buddhism has the immensest mythology in the world. It buried the historical life in marvels; boldly invaded the past, created many previous lives for Buddha, each more marvellous than the other. And as they could not live for ever on retrospect, they began to imagine that there were Buddhas in process of making, and the next that was to appear was Buddha Maitrega, the Buddha of kindness, the object of his Church's hope, the joy of its future, and promise of its life. So the positive heart, doing splendid battle against the negative head, created a system vaster and more wonderful than the one Buddha had supplanted and denied.

THE LIBERATION MOVEMENT.

WE were obliged to omit from our last number the notice of several meetings held in support of the Disestablishment movement. This is to be regretted, because amongst them there were one or two especially to which we wished to give prominence. No speaker or minister is more highly honoured in Lancashire than Mr. McDougall, of Darwen, and amongst the meetings which we could not insert was one at Bury, at which the Mayor took the chair. We may quote from a part of Mr. McDougall's address some extremely pertinent remarks upon the political and ecclesiastical situation. First, he defined what a State establishment of religion was. It was an arrangement made, maintained, and enforced by the Government of the State for the supply of religious services and articles of belief of one specific kind, to be administered by an order of priests who alone were empowered to do this by force of law; and the payment of this special order of priests, the buildings in which they officiated, the assignment of the districts in which they worked, and the maintenance of ecclesiastical officers and courts might be said to be the State machinery by which the National Establishment was carried on. Many call this Establishment a Church, some called it a Church system, but it was more universally called the Church of England by law established; but as Lord Coleridge wrote in "Macmillan's Magazine," in 1870, "it was more certainly a political institution, as the terms on which it held its property were defined by law and could be changed by law." This, he thought, would justify the remark that the Church was a political institution, and was to all intents and purposes a department of the State, and was managed as were other departments of the State. This being so the monarch and other officers of the State must maintain the Establishment until the majority of the nation should demand that they shall cease to do so. Those who asked for Disestablishment sought no premature victory, but were content to wait until the principles they held should have taken hold of the general conscience of the nation. Next, as to the general position, Mr. McDougall remarked that according to the Constitution the monarch was the head of the Church, and was not therefore at liberty to choose her own religious belief and mode of worship; and as a citizen, a subject, and a Nonconformist he considered that he was justified in complaining that his sovereign should be compelled to be a Protestant Episcopalian, for at the fountain of her authority there was that which, so far as regarded religious matters, constituted a separation between him and her, and which also tended to create a special sympathy between her and his neighbour who went to church. This Church was only constituted of about one-half the nation, the other half being in resistance and antagonism to it. He held that it was wrong that the sovereign of a great free nation like this should not be allowed to select her own place and form of worship—(hear, hear)—and join in the worship of God with any body or fellowship of Christians that might be most congenial to her own will. This restraint he need scarcely say applied to members of the Royal Family, and also extended to judges and other officers of the State, the vast majority of the members of the Houses of Lords and Commons being also members of the Church of England. He believed that not one-tenth of the Parliamentary body were Nonconformists, and thus the Church was calculated to receive more favour from Parliament than were Dissenters. The nation was thus divided into two great sections, one of which was within the pale of the Establishment and the other without; and therefore Parliament made laws for one religious body only. It was by Act of Parliament that the bishops and State ecclesiastical officers were appointed; Parliament also regulating the prayers that should be said in the Church, so many sermons and no more, the dress of the priests, and whether he should turn his face to the east or otherwise. He maintained that the abolition of the State Church would be one of the greatest blessings that Parliament could bestow upon the nation, as its existence was the means of creating a political split or rift among the masses of the population, one-half refusing to accept the services of the State-appointed priest, and accepting those only for which they themselves paid. There was no community of sentiment existing between members of the Church of England and those belonging to the Nonconformist bodies. To be born into the National Church was to be drawn into a more or less decided antagonism with their Dissenting neighbours. The members of the Church of England were taught to regard it as the only respectable Church, and to look upon all others as inferior, and thus a religious caste was created which was highly objectionable. To be a Churchman nowadays was almost certain to be of one political colour, and they knew well what that colour was. He did not mean to say that there were not among Churchmen Liberals, but they were very few when compared with the number amongst their Nonconformist brethren; and these men were looking forward to the rise in the tide of religious equality which would sweep away the Establishment and with it the State patronage which it has so long enjoyed. What a blessing, therefore, would it be if those who joined the Church did so only on grounds of conviction, and not for a certain party advantage, and what a blessing it would be if the real cause of this political rift which divided the nation were destroyed, and the reason of political estrangement removed; but those blessings could only be secured by the removal of the State establishment of religion.

Another meeting deserving especial notice was one of the

LAMBETH BOROUGH COUNCIL, at the College of the Metropolitan Tabernacle. Here Mr. T. P. Alder, the president of the Council, took the chair, and opened the proceedings with a few words as to the present position of the Disestablishment movement. The Rev. C. Chambers then moved, Mr. T. H. Scotney seconded, and Mr. W. C. Mulley supported, the following resolution, which was carried unanimously:—"That the Council expresses its satisfaction that the two members for the borough of Lambeth, Sir James Lawrence, Bart., and Mr. Alderman McArthur, are friends of the cause of religious equality, and have supported it by their votes in Parliament; and the Council trusts that at the approaching General Election they will receive the united and hearty support of all sections of the Liberal party in the borough." It was moved by Mr. S. S. Tayler, seconded by the Rev. W. E. Bailey, and carried unanimously:—"That the Council tenders its thanks to Mr. Alderman McArthur for the efforts he has made to obtain the discontinuance of the ecclesiastical grant now made out of the public funds in the Island of Ceylon, and it trusts that he will speedily be successful in putting an end to the scandal which those grants involve of taxing a heathen population for the support of the Christian faith." It was suggested that it might be desirable, when Mr. Alderman McArthur again brings this matter before the House of Commons, that petitions might be sent from the Nonconformist churches throughout the borough in support of his motion. Mr. E. Stowe then moved, Capt. Woods seconded, and the Rev. G. M. Murphy supported, the following resolution:—"That the Council expresses its disapproval of the action of the Lambeth Vestry and Burial Board in making grants for Church purposes from the public funds at their disposal, and it urges the ratepayers vigilantly to guard against any similar misappropriation of public money in future." The resolution was carried. Mr. G. Kearley next moved, the Rev. J. T. Dunn seconded, and it was carried unanimously:—"That the Council has learned with satisfaction that Mr. Osborne Morgan has resolved to enlarge the scope of his Bill in reference to the Burial Laws, by proposing to abolish the legal distinction between consecrated and unconsecrated ground in all places of public interment, and to allow whatever burial services the relatives of the deceased may prefer." The

meeting concluded with the usual vote of thanks.

Next came Mr. Carvell Williams' lecture at Wimbledon, which we can describe as the most complete and admirable lecture on the "Story of the Pilgrim Fathers" that we have heard. Yet, we have heard Rufus Choate tell it in America, and George Wm. Conder tell it in England. Amongst those present at Wimbledon was Dr. Humphrey Sandwith, who, speaking on a vote of thanks, eulogised the lecture as both eloquent and convincing, and expressed his indebtedness to Mr. Williams, who had long ago educated him in connection with this Church and State question. He also referred to the wicked aggressive war which we were carrying on in Afghanistan, where villages were being destroyed, and men were being hung, contrary to the uses of war. Yet when the subject was discussed in the House of Lords only two Bishops condemned the war. The rest, he thought, must have been influenced by their official position, as servants of the State, and that was one of many illustrations of the bad effects of Church and State connection. We may add the same lecture was repeated with success at Southend.

During the last week Mr. Fisher has been addressing meetings in Devonshire and Cornwall, as he is also doing this week. These meetings are remarkably well reported in the local prints.

MODBURY.—Mr. Fisher lectured in the Public Hall of this town on Thursday evening, his subject being "Ritualism: What it is, and how to deal with it." The Rev. Mr. Speare presided, and the room was well filled. After questions had been put and satisfactorily answered by the lecturer, Churchmen and Dissenters united in giving hearty votes of thanks.

HAYLE.—After meeting with the Plymouth Committee, and determining upon further work in South Devon, Mr. Fisher entered upon his Cornish engagements, beginning with Hayle. The lecture was given on Thursday night, in the Public Hall, under the presidency of the Rev. E. Hall. Though a first meeting here, the attendance was satisfactory, the spacious hall being well filled. Mr. Fisher spoke at length on the question of Disestablishment, and his remarks were unanimously endorsed by the audience. Coupled with a vote of thanks was a request for another meeting.

ST. IVES. — On Saturday evening Mr. Fisher addressed a crowded audience in this ancient borough. So great was the interest taken in the proceedings that it was found necessary at the last moment to adjourn to the large sail loft of Mr. Jennings, and the place was well filled. The audience was remarkable for the fact that it was composed exclusively of men, the great majority being electors of St. Ives. The unanimity and heartiness of the meeting encourage the hope that Sir Charles Reed will be returned member for the borough. Mr. W. Williams ably presided over the meeting.

MILE-END.—On the 28th January Mr. G. Kearley delivered a lecture in the hall of the Tower Hamlets Radical Club, Beaumont-street, Mr. Benjamin Lucraft, one of the candidates for the borough, in the chair. The subject was "The Present Position of the Disestablishment Question." The attendance was good, and the lecture was very heartily received. It concluded with a cordial vote of thanks.

Notices of other lectures at Wotton-under-Edge, Axminster, West Walton, and Llanfyllin have been received.

THE LATE REV. JOSEPH FIELD.—We have to record the death of a venerable Congregational minister, who died on the 28th ult., in the 71st year of his age, at Diss, Norfolk, where he had held a pastorate for more than forty years. The deceased was born at Braintree, in 1809, and, after some years spent in business in the well-known firm of Samuel Courtauld and Co., crape manufacturers, he entered Highbury College as a student for the Christian ministry. Having completed his course, he, in 1837, was ordained to the ministry at Diss, two years after a Congregational church had been founded there. The success which attended his ministry led to the erection, in 1839, of the present commodious chapel and schoolroom. A correspondent who was well acquainted with the deceased, writes:—"More than most men, especially those who preside over large assemblies, the country clergyman or minister has opportunity of contemplation and of communion with a rich and ever-suggestive Nature. Our friend was by constitution reflective, and in his country retreat read and pondered deeply for the service of his flock. Simple in habits, kind, natural, unassuming, hating hypocrisy, unskilled in the ways of the world, unanxious for this world's goods, Mr. Field was deeply loved by many, who up to the last sought him in his suffering, and cheered him by their kindness and attention. He not only preached well, he lived largely what he preached, and his life is one long beautiful lesson to all those who are false, arrogant, selfish, or pretentious. A century ago, our friend would have been the idol of the community in which he lived. He would have been pastor, father, friend, lawyer, architect, patron, and general referee; the young and old would then, even more than they did in his actual experience, have discerned and reverenced his gentle worth."

READING NONCONFORMIST YOUNG MEN'S ASSOCIATION.

MOST of our readers will remember that, under the auspices of the newly-formed Evangelical Nonconformist Young Men's Association of Reading, a series of lectures was recently delivered by Mr. R. W. Dale, M.A., of Birmingham, in the Town Hall, which were highly successful. The association itself was inaugurated by a public meeting in the same building on the 13th of January, which was presided over by Mr. Geo. Palmer, one of the M.P.s for the borough. In the course of his opening address, the CHAIRMAN said it was one of the necessities of the condition of things under which they lived in this country, that neither he nor they could be anything else but a Nonconformist, because they had a State Church which assumed a position which they could not and never intended to acknowledge. ("Hear," and applause.) They were to have a series of meetings arising out of the excellent lectures lately delivered by Mr. Dale. Evidently a stone had been set rolling, which would not be allowed to remain quite stationary.

The Rev. W. ANDERSON gave an address on "Our Heritage as Nonconformists," in the course of which he said, that as Englishmen they had a noble national heritage, and a still more noble Christian heritage—the Bible; and their Nonconformist heritage blended both. Their Nonconformity was intensely Christian—it was born in Christian conviction, it had been sustained in its manifold and prolonged sufferings by Christian comforts, it had attained its present immunity from persecution by Christian conflict, and it hoped for a full and final triumph by Christian truth. But Nonconformity had also a political aspect, for they had groaned under enactments that none but the Legislature could repeal, and even now they rested under disabilities that Parliament alone could remove. Nonconformists had ever delighted to take their fair share in the toil, care, and triumph of the nation. (Applause.) Mr. Anderson then proceeded in an eloquent address to discourse upon the leading principles of Nonconformity.

The Rev. G. S. REANEY next addressed the meeting on "The Right Use of Religious Liberty." If Nonconformist young men in the present day should suppose that liberty was freedom from all the restraints of conscience, that it meant that a man could do what he liked with his thoughts, his faith, and all that God had given him, then they would hand down to future generations a false conception of that which their forefathers gained for them. (Applause.) These outward restraints were removed, and there was no strong hand to enforce a man to a sense of his duty as a citizen and as a Christian, there must be in his heart a dominant power which should cause him to live and act in accordance with the law of God and the Bible. Therefore, he maintained that they must have a profound sense of duty if in times of liberty that liberty was not to become more licence. (Applause.) It was under this profound sense of duty that these liberties were won. After referring to the aspects of religious freedom in various continental countries, Mr. Reaney said that in England they had the licence of thinking under a sense of duty, and especially under the guidance of the Word of God, and it was the freest country in the world. This fact he would offer to the Nonconformist Young Men's Association, to enable them to understand what real liberty of thought meant. As to books, they were free to read what they liked, but he besought them to read that their knowledge might be mixed with reverence, and urged them to seek after positive knowledge first, and critical knowledge afterwards. Having religious liberty, it was for them to devote it to its proper service. Let them look back upon history in this matter. When political liberty came a nation leapt into life with magnificent deeds of statesmanship and daring; when liberty of speech came the language of a nation grew to the utmost eloquence, perfection, and beauty; and when religious liberty came was the religious life to be feeble, vapid, weak, almost contemptible? (Applause.) He urged young men to devote that full liberty which they now enjoyed to conscience, to Jesus Christ, and to God. (Applause.)

Mr. WEST, in proposing a vote of thanks to the chairman, Mr. Anderson, and Mr. Reaney, said some revolutions were accomplished with much noise, but the great revolutions were worked out gently. Feudalism was dying in England. The revelations made to the tenant farmers of the helpless condition of a large number of their landlords showed that that power which had been so often used against conscience, freedom, and Nonconformity, was crumbling. (Applause.)

Mr. LAWSON, in seconding the resolution, congratulated the association on the successful start it had made, and referred with satisfaction to the adherence of so many of the Wesleyan young men, remarking that their future action in union with other Nonconformists would do a very great deal to disabuse the minds of Dissenters of their unsympathetic attitude in years gone by.

The resolution was adopted, and Mr. PALMER, in returning thanks, said he had never been present at a meeting where he had heard two addresses which more entirely deserved the recognition contained in a vote of thanks.

The first Discussion Meeting of members of the association was held on Tuesday evening, February 3, at West-street Club-room. Mr. William Moore presided, and there was a large attendance of young men. The subject of "The Essential Unity of Evangelical Nonconformists, Notwithstanding External Differences," was brought before the meeting in an able and exhaustive paper by Mr. Edward P. Collier. Alluding to the grave divisions and extreme divergences existing within the Established Church, of which very recent evidence had been given, the speaker proceeded to demonstrate, with great clearness, that the differences existing between Evangelical Dissenters were really those in the minor matters of Church polity and the ordinances, and that beneath and beyond these differences there existed the strong bond of union of religious principle in the maintenance of the personal in religion, the adherence to the principle of voluntaryism, the loyalty to Christ as the one Head of the Church. An animated and very interesting discussion followed, hearty thanks to the Chairman and to Mr. Collier closing the meeting.

We may mention that a lecture on "Ritualism and the Gospel," will be given in connection with the association, by the Rev. John Aldis (formerly of Reading), on the 24th inst., and one by Mr. R. W. Dale, M.A., of Birmingham, on the 9th March, on "The Leyden Church and the Settlement of New England."

THE BRITISH IN AFGHANISTAN.

THE following memorial has been forwarded to the Prime Minister by Sir Arthur Hobhouse on behalf the signataries:—

"My Lord,—We have heard with surprise and grief the account of certain acts committed by the British authorities in Afghanistan which we believe to be contrary to the practices of civilised warfare, and certain to be followed by disaster and dishonour.

"In proclaiming that all who opposed the British forces would be treated as rebels, that those who had instigated the resistance would be punished without mercy, and in offering rewards for any person who had fought against his troops, the General in command took a course which cannot be justified either by public law, or by the customs of civilised armies in the field.

"A national resistance to invasion cannot with justice be converted into mutiny and insurrection by a proclamation of the invaders; much more so when the invaders have themselves destroyed such government and organisation as previously existed in the country.

"We make no reference to anything that has been done during actual operations in the field, or to the execution of those who were fairly convicted of murder; but we desire to point out how grave a thing it is that soldiers on a campaign should deliberately put their prisoners to death on political grounds and on a technical charge of rebellion.

"It appears that the General in command, having obtained possession of Cabul and the territory around it, instituted a systematic search, not only for those who had been accomplices in the attack on the British Envoy, but for those who had taken an active part in the defence of their country. The accounts, published under a strict military censorship, inform us that in a series of public executions a considerable number of Afghans have been hung by the orders of British officers, with no military object, but as a measure of political vengeance. Against some of these, we are told, there was evidence that they had a share in the attack on the Envoy; others, and amongst them a chief priest, were put to death on the general ground of having fought in the enemy's ranks, or having been prominent in the defence. These executions took place at a time when there was no active resistance in arms; those executed were prisoners either previously taken in fight or arrested in their homes. In some cases, at least, men were hanged on the spot, on the sole evidence that their names were found on the lists of particular regiments. We are told that after the bloody combats of December the General, on retaking Cabul, returned to the system of hanging prisoners on political as distinct from military grounds. A pardon has now been proclaimed, but this pardon rests on the principle that those who defend their country from invasion are committing a crime. And it reserves the leaders of that defence for special punishment. Such proceedings are in violation of the practices of civilised warfare. They treat the invasion of an independent nation as if it were the sanguinary repression of a domestic insurrection. They have inflamed the hostility of the Afghan people, and they must make it permanent.

"We ask Her Majesty's Government to institute an inquiry into acts which affect the honour of the nation, of the army, and of the Sovereign." We have, &c.,

Westminster, J. F. Oxon, F. Exon, Arthur Hobhouse, K.C.S.I., T. Fowell Buxton, Bart., Charles E. Trevelyan, Bart., F. A. R. Russell, S. Morley, M.P., W. H. Fremantle, Rector of St. Mary's, Bryanston-square; C. J. Wingfield, K.C.S.I., Charles P. Hobhouse, Bart., late a Judge of the High Court of Calcutta; Joseph Chamberlain, M.P., E. H. Plumptre, Vicar of Bickley; Frederic Harrison, John F. Clark, Bart., J. A. Froude, E. S. Beesley, George Howard, M.P., Henry Allon, D.D., John Morley, W. A. Hunter, Prof. of Jurisprudence, University Coll., London; Colin Mackenzie, Lieutenant-General; Humphry Sandwith (C.B.), John P. Thomasson, L. P. Courtney, M.P., Ashton W. Dilke, Frederick Pennington, M.P., Stopford A. Brooke, Thomas Hughes, Evan Bell, Major; Henry Crompton, William Morris, James Bryce, D.C.L., Samuel Gurney, Arthur Hallam Elton, Bart., Justin McCarthy, M.P., John Dacosta, R. D. Osborn, Lieut.-Colonel; E. Burne Jones, J. Llewelyn Davis, Rector of Christ Church, Marylebone; J. Baldwin Brown, H. Richard, M.P., Edward North Buxton, Wilfrid Lawson, M.P., Bart.; F. W. Chesson, John Swinburne, Bart., James Heywood, John Westlake, Q.C., P. Benson Maxwell, Knt.; R. Knight, C. H. Hopwood, M.P., Henry F. Pelham, Tutor of Exeter Coll., Oxford, Senior Proctor; Malcolm MacColl, Rector of St. George's, Botolph-lane; Walter H. James, M.P., A. V. Dicey, G. W. Kitchin, M.A., late Senior Student of Christ Church, Oxford; Charles L. Shadwell, M.A., Fellow of Oriel Coll., Oxford; Arthur Arnold, John Webster, LL.D., Aberdeen; H. F. Tozer, M.A., Tutor of Exeter Coll., Oxford; Mark Patteson, Rector of Lincoln Coll., Oxford; J. Passmore Edwards, T. H. Green, Whyte's Professor of Moral Philosophy, Oxford; L. R. Phelps, M.A. Fellow of Oriel Coll., Oxford; R. Bosworth Smith, Edward E. Bowen, Arthur G. Watson, D.C.L.

UNIVERSITY OF LONDON.

FOR the subjoined list of the candidates who have passed the recent matriculation examination in honours at the London University we are indebted to an esteemed correspondent who has taken the trouble to copy the announcement at Burlington House:—1, Alice Elizabeth Lee, Bedford College, London (disqualified by age for first exhibition); 2, Edgar Robson Tanner, Mill Hill School (exhibition of £30 annually for two years); 3, John Arthur Corcoran, St. Stanislaus College, Tullamore (exhibition £20 annually for two years); 4, Robert Hugh Semple, Queen's College, Belfast, and private study (exhibition, £15 annually for two years); 5, Arthur Stray, Wesley College, Sheffield), prize of £10; 6, Edward Owen Burbidge, University College (disqualified by age for second prize); 7, Harry Samuel Lewis, King's College School (prize of £5); *8, equal: Janet Greener, Milton Mount College, Gravesend, and Samuel Jackson, Kingswood and Woodhouse-grove School, and New College, Eastbourne; *10, Edward William Coghlan, Marlborough College, and private tuition; *11, Thomas Duckett, private study; *12, Albert Carless, King's College School; *13, Alfred L. Gaskin, Kingswood and Woodhouse-grove School; *14, Herbert Brook Workman, Kingswood and Woodhouse Grove School; *15, Samuel Barnard, Wesleyan College, Taunton; 16, Edward Maur Elligott, St. Mark's College, Chelsea, and private tuition; 17, Thomas Bennett, New College, Eastbourne; 18, Edward Walter Thomson, private study; 19, Letterstedt Frederick Childe, South African College, and private study; 20, Henry Walpole Luke Robinson, St. John's Wood School, King's College, and private tuition; 21, Henry Sydney Maudsley, Giggleswick Grammar School; 22, Samuel King Alcock, High School, Newcastle-under-Lyme; 23, Alfred Cromwell Frames, St. Bartholomew's Hospital, and private study; 24, Joseph Richard Marsh, Portsmouth Dock School, and private study; 25, John Smith, Kingswood and Woodhouse-grove School, and Wesley College; 26, Charles Ousceby Trew, private study; 27, William Mower Smith, private study; 28, Charles Turner Sutton, private study; 29, Bernard Castle, Malvern College, and St. Bartholomew's Hospital; 30, Hermann Guidert Harris, private study and tuition; 31, Alfred Geeson, Borough-road Training College and private tuition; 32, William Henry Iddon, Strathmore House, Southport; 33, Augustus Scott Lewis, private study; 34, Charles Edward Adams, Ryde College and private study; 35, Thomas Theodore Groom, Grove-park School, Wrexham; 36, Walter Knowles, private study.

* Means obtained marks qualifying for prize.

"The Popular Paper-Knife" (Reynolds and Co., 25, Milk-street) serviceably realises a happy and ingenious idea. It is nicely got up, and must needs be of full size—for the blade contains, in neat print, a mass of handy information, such as English and French measures, and the rates for post, telegrams, and money orders for the chief countries of the world. We have no doubt "The Popular Paper-Knife" will be of double service to many a reader of books.

Messrs. C. Kegan Paul and Co. will publish in a few days, as a companion volume to the "In Memoriam" issued at Christmas, a small edition of "Poems selected from Percy Bysshe Shelley," printed on rough hand-made paper, and bound in parchment.

EPITOME OF NEWS.

DOMESTIC.

HER Majesty left Osborne yesterday afternoon, and will open Parliament in person this afternoon. The Queen will leave Buckingham Palace about one o'clock, the carriage being drawn by eight cream-coloured horses, and will proceed down the Mall, through the Horse Guards, and down Whitehall to the Peers' entrance of the House of Lords. The Prince and Princess of Wales, the Duke of Edinburgh, and the Duke and Duchess of Connaught will be present on the occasion. The Queen will return to Osborne to morrow, and take up her abode for the season at Windsor about the third week in February.

The Queen will hold a drawing-room at Buckingham Palace, on Friday, February 20th.

There is a report that one of Lord Beaconsfield's specifics for Ireland is a Royal Lord-Lieutenant.

The Bacchante, having on board the Princes Albert Victor and George of Wales, arrived at Grenada on the 26th January.

According to a Berlin telegram, the Prince of Wales will go to St. Petersburg to be present on the twenty-fifth anniversary of the Czar's accession.

The Princess Louise has arrived in the *Sarmatian* at Halifax, after a stormy passage, and landed on Monday, accompanied by the Marquis of Lorne, who had previously boarded the vessel.

The Empress of Austria reached Dover on Tuesday, left by rail for Holyhead, and embarked there for Dublin. Her Majesty will remain some weeks in Ireland for the hunting season.

Prince Leopold has been elected an honorary member of the Royal Institution.

Mr. Cross, writing to a gentleman in reference to the proposed acquisition of the London Water Companies, states that the mistake made in the matter of the Telegraphs would not be repeated in the case of the intended acquisition of the Water Companies, which the Government intended purchasing at their known value as it stood anterior to the proposition for their purchase.

A meeting of the Executive Committee of the Duchess of Marlborough's Relief Fund was held in Dublin on Monday, when reports were received from all parts of the country with reference to the distress prevailing. Numerous grants of money and clothing were made, and local committees were appointed. The fund now amounts to over £37,000. Proof was given that the report of four persons having died of starvation in Parsonstown was untrue. Special performances are to be given in the theatres next Saturday for the relief fund. At an interview the other day with the Lord-Lieutenant, the Lord Mayor of Dublin and other speakers stated that a seed famine existed throughout the country, the distressed farmers having (as in 1847) eaten the potatoes which had been stored away for the next crop. The Duke, in reply, declared his anxiety about the state of the people, and promised to represent the matter without delay to the authorities in England.

Mr. Morley, M.P., in a letter to the daily papers, urges that the members representing trading interests on both sides of the House of Commons should hold a meeting at the earliest possible date to consider the Government Bill of last Session, or to agree upon certain amendments in the Act of 1869, with a determination to correct the most flagrant abuses under the existing law, leaving minor details to be dealt with by improved rules and orders of the Bankruptcy Court. "Unless some such combined action is adopted, there is too much reason to fear that this (probably short) Session of Parliament will be allowed to slip by without any remedy being applied, notwithstanding that the Comptroller-General estimates the loss to the public at no less a sum than £17,000,000 annually."

The Post-office authorities having intimated to the managers of the *Orient* line that under an Act of Parliament passed in 1840 the masters of their steamers will be liable to a penalty of £200 per bag for every mail bag tendered by an officer of the Post-office and refused to be carried, it is now announced that mails will be conveyed by the steamers of this line as hitherto.

The Liverpool emigration returns for 1879 are published. The exodus during the year was unusually large, no fewer than 117,914 emigrants of all nationalities having sailed out of the Mersey during the twelvemonth. Of these 61,861 were English and 13,004 Irish. The aggregate shows an increase of 46,762, principally in English emigrants, compared with 1878.

In a case which came before the Master of of the Rolls on Tuesday, a judgment of the Lord Chancellor's was cited as an authority, when Sir George Jessel remarked upon a passage in it that it was extraordinary what a little knowledge of business Lord Cairns had. One would have thought he had lived out of the world all his life. On Friday another case in the House of Lords was cited in which judgments of the Lord Chancellor and Lord Selborne were referred to. Mr. Darby said that Lord Selborne's practice was to speak from notes, but Lord Cairns did not. Thereupon the Master of the Rolls said, And that makes it more necessary for Lord Cairns to revise his speeches very carefully, which I believe he does not."

Addressing his constituents at Derby on Monday night, Mr. Plimsoll referred to the loss of life and property caused by shifting cargoes, and said this could be effectually guarded against at a trifling expense. The loss was preventible, needless, and wicked. No fewer than 13 grain-laden ships were lost last year. The security obtained from merchant shipping agents was illusory, and the remedy he intended to bring before Parliament next Session was loading grain in sacks. Turning to politics, Mr. Plimsoll said the foreign policy of the Government, both in its design and execution, was deserving of the severest censure.

The result of the Hull School Board election was announced on Thursday. There were 22 candidates for 15 seats. Those elected were five Churchmen, three Unsectarians, two Independents, two Roman Catholics, one Wesleyan, one Primitive Methodist, and one Economist at the head of the poll. Two Wesleyan old members were rejected, and their places were taken by Roman Catholic, Home Rule, and Temperance candidates.

Alderman Wilberforce, Liberal, was on Tuesday elected Lord Mayor of York, *vice* Alderman Watkinson, deceased.

On Wednesday evening Mr. W. H. Preece delivered the inaugural address as president of the Society of Telegraph Engineers. He said that a surplus over dividend would be shown by the Post-office Telegraph Department this year for the first time. But the telegraph system was now gorged with messages—586,000 a week being transmitted against 273,000 in 1871—and the erection of additional wires had become essential.

Mr. J. J. Mechi has published a balance sheet for the year 1879, which shows a deficiency of over £750, as compared with the previous year, this being the first time for fifteen years that he has had a balance on the wrong side.

Amongst the "liquidations by arrangement," published in Friday's *Gazette*, there are the names of no fewer than 30 farmers, graziers, and market gardeners, being exactly one-fourth of the whole liquidations.

FOREIGN.

The French Senate has had several debates on the Bill for the appointment of a Superior Council of Public Instruction. M. Jules Ferry explained that the Bishops were excluded from the proposed council because they had all joined the Ultramontane party. M. Jules Simon opposed the Bill, and reproached the Republicans for their want of liberality. An amendment in favour of admitting the bishops and others into the Council was afterwards rejected, but by a rather narrow majority—147 to 122. The Bill has passed. M. John Lemoinne has been chosen by the Left Centre senators, to whose turn it falls to nominate a candidate for the vacancy caused by the death of M. Jules Favre.

The debate on the Customs Tariff Bill was begun in the French Chamber of Deputies on Saturday. M. Tirard, the Minister of Commerce, opened the discussion. He began by referring to the Customs tariff established in 1860, and said that that tariff had not borne all the fruit which was anticipated from it, because it was not previously made the subject of an exhaustive discussion in the Legislative Body; but, at the same time, the reform then instituted had led to a considerable growth of trade. He replied to various objections that had been made to the Anglo-French commercial treaty, and asserted that France sent twice as much of her products to England as she received thence. He asked the Chamber to adhere to the present tariff as the basis of negotiations entered into with foreign countries for the renewal of the treaties of commerce. The debate was adjourned.

From Paris the death is announced, at the age of seventy-two, of M. Granier de Cassagnac, the well-known Bonapartist, and father of M. Paul de Cassagnac.

The strong feeling aroused in France by the proposed great augmentation of the German army is likely to be increased by an announcement in the *Cologne Gazette* that the additional forces are chiefly destined to reinforce the garrisons in the territory torn from the French by the peace of 1871. The field artillery, says the Cologne paper, will be stationed at Metz, and the foot artillery will be divided among the positions in Alsace-Lorraine.

A *Daily News* telegram from St. Petersburg states that it is proposed to appoint General Skobeleff commander-in-chief of the new expedition in Central Asia against the Turkomans. The expedition will, it is said, be on a large scale, and formed from the armies of the Caucasus and Turkestan, with the 40th Division, now in the Kazan district. It is believed that the principal force will be directed from Samarcand, while operations are simultaneously carried on from Kraznovodsk and Tchikislar.

The police have discovered a secret printing-press at St. Petersburg, with type set for the third number of the new revolutionary paper, *Narodnaja Wolia*. Three men and two women were found upon the premises. They fired with revolvers at the police, and one of the men, finding resistance useless, shot himself dead. He is said to have been "a well-known and important political criminal" of the name of Deutsch, who has been for some time sought after by the police. Many copies of the *Narodnaja Wolia* were found in the house, as well as false stamps, forged documents, poisons, and explosive substances. The police who made the arrests have been promoted and decorated with the Vladimir Order.

A new revolutionary proclamation has been circulated by the students in St. Petersburg, complaining of the oppressive measures taken against them, and of the system of education. The proclamation is considered important, as showing the formation of a new party among the students against the Government.

It is estimated that the expedition against the Tekkes has already cost Russia 5,000,000 roubles.

The Empress of Russia has been removed with great care from Cannes, accompanied by the Duchess of Edinburgh, and the Grand Duke Serguis. Several hours of rest were taken at Paris and Berlin, and Her Majesty has arrived at St. Petersburg.

It is stated in a Constantinople telegram that the relations between England and Turkey have now become again of a friendly character. Sir Henry and Lady Layard have been invited to dine with the Sultan to-morrow. The same telegram says that negotiations continue between Sir Henry Layard and Sava Pasha for the constitution of a Protestant community in Turkey, under the direction of a chief ecclesiastic, for whom the British Ambassador claims the privileges of a Patriarch. The Porte, however, insists upon certain restrictions in respect to these privileges. Sir Henry Layard hopes also to terminate shortly several other questions which have been pending for some time.

The Prince of Bulgaria has, it seems, been again threatening to resign. He goes to St. Petersburg during the elections for the new Parliament, and it is said it will depend upon the result of those elections whether he will return to the Bulgarian Capital to resume his somewhat troublesome position as ruler of the Principality.

Intelligence has been received of the death, at Ujiji, on Lake Tanganyika, of M. L. Abbé Debaize, while engaged in an attempt to cross the African Continent from east to west.

The *Gibraltar Guardian* states that the Jews at Fez have been attacked by the Moors, who, seizing an old man of seventy, covered him with oil and burnt him alive, amid the jubilation of the mob. Several Frenchmen were wounded in the scuffle.

A Capetown telegram states that Major-General Clifford has been appointed to the military command in the Transvaal. Sir Garnet Wolseley has returned to Natal, and will shortly embark for home.

A WELCOME GIFT.—Within the past week almost every Children's Hospital in the United Kingdom—amounting in number to more than 100—has received a gift of about forty copies of the "'Little Folks' Painting Book," painted throughout by readers of "Little Folks" Magazine. It should be explained that the Painting Book—containing stories, verses, and pictures—was prepared by the publishers specially with a view to its being coloured by children for the benefit of the little patients in the Children's Hospitals throughout the country; and to this end numerous prizes were offered to the most successful artists. The widespread interest that has been taken in the project is clearly shown by the fact that upwards of 4,500 painting books have been received for distribution, from all classes of the community, from the highest to the humblest; while many of the books have travelled hundreds and thousands of miles, having been sent by readers of "Little Folks" in Australia, India, the West Indies, America, Russia, Turkey, Germany, France, Italy, &c.

In the Cambridge lectures for women, this term, Mr. Hudson is to lecture on the Differential Calculus, Mr. Hillhouse on Botany, and Mr. Walter Keeping, of Christ's College, on Geology. It is still hoped that Newnham College may be completely organised by next October, with two halls, lecture-rooms, laboratory, and every necessary equipment. The recent successes of women are encouraging to the promoters, who, however, still need further subscriptions to pay for their new buildings.

Mr. Ruskin was recently consulted as to the best method of securing the best pictures in the proposed Leicester Art Gallery. Here is his reply:—"Dear Sir,—Your letter is deeply interesting to me. But what use is there in my telling you what to do? The mob will not let you do it. It is fatally true that no one nowadays can appreciate pictures by the old masters, and that everyone can understand Frith's 'Derby Day'—that is to say, everybody is interested in jockeys, harlots, mountebanks, and men about town, but nobody in saints, heroes, kings, or wise men, either from the East or West. What can you do? If your committee is strong enough to carry such a Resolution as the appointment of any single responsible person, any well-informed gentleman of taste in your neighbourhood, to buy for the Leicester public just what he would buy for himself—that is to say, himself and family, children being the really most important of the untaught public—and to answer simply to all accusations, 'Is that a good and worthy piece of art (past or present, no matter which)?' make the most and best you can of it—that method so long as tenable will be useful. I know of no other.—Faithfully yours, J. RUSKIN."

GLEANINGS.

An Anti-Spelling Reform Association is, it is said, about to be formed in London. What next?

The *Christian Standard*, the Philadelphia organ of the Perfectionists, intimates that no person who is in the enjoyment of "holiness" will play croquet.

Mr. Spurgeon protests in the current number of his magazine against the multiplication of harrowing stories. "Really, the most of us are sorrowful enough," he says, "and need something to cheer rather than to sadden us. Is it morally right to make us needlessly wretched?"

This year the orange and lemon crop is said to have failed in all parts of the Grecian Archipelago. The trees were covered during the flowering season with a sort of white fungoid growth, which prevented the fruit from ripening. Gradually this spread to the trunks, and on examination with a miscroscope proved to be of an animal nature.

IMPORTANT TO LADIES.—A paragraph in the *Kölnische Zeitung* warns the public of the inflammability of the substance known as celluloid. It seems to be composed of gun-cotton, sulphuric ether, and camphor. An explosion has occurred in a manufactory for its production. It is, it appears, exceedingly inflammable, and people who wear bracelets, combs, and other articles made of it, are put on their guard not to expose them to a temperature of more than 150 to 160 degrees Centigrade.

HUMOUR OF THE RECENT FOG.—A gentleman crossing London Bridge in a carriage at a foot-pace was aroused by a tap at the window. The glass was dim, and, thinking it might be a wayfarer seeking assistance, or a policeman proffering it, he lowered the window and put his head out, whereupon his hat vanished, as, two seconds later did the thief—in the fog!

England is said to be a beef-eating nation; perhaps mutton-eating would be the more accurate term. The French, while they eat but half as much meat, use a larger proportion of beef, 55 per cent., and only 13 per cent. of mutton. They are like Americans, pork-eaters, using 30 per cent. of swine's flesh. In that country pork is the principal meat, beef next in order, while mutton is scarcely used in as large proportion as in France. As to quantity, the American uses fully as much as an Englishman and Frenchman together, the latter requiring (average *per capita*) about 50 lbs. per annum, or half as much as the average Englishman.

NARCOTICS.—We women of the middle class who seek for rest and cannot find it naturally, and so resort to chloral, morphia, and the like to procure artificial sleep (says a lady writing to a country paper), should try, rather, the soothing influence of a pleasant, unexciting book, warmth, and light refreshment before retiring to rest. I think many persons who sit up late, having dined at the usual hour—six or seven o'clock—scarcely realise the number of hours that must elapse before the next meal, and are often kept awake by an unrecognised want of food. I find a cupful of good strong soup or beef tea, taken just before getting into bed, an excellent "nightcap," better by far than alcohol in any form; and I strongly recommend it to any one who finds it difficult to get to sleep, or is prone to be awake in the night. The *rationale* of this device is, that the stomach is thus given gentle occupation instead of the head, and the circulation is encouraged to tend thither in order to accomplish easy digestion, rather than to busy itself in the brain with thoughts and imaginings, which drive away balmy sleep—"nature's sweet restorer." Of course, there are occasions when, under proper medical advice, a narcotic becomes a blessing, and where, after one properly and carefully-considered dose, the brain seems to regain its power of resting, and natural sleep will follow; but these are not cases for careless or domestic treatment.

A "STUPID FASHION."—Among the prisoners taken before the Liverpool stipendiary magistrates, on Wednesday, was a respectably-connected young man named William Peake, who was charged with stealing a pocket-handkerchief, the property of Mrs. Braithwaite. A detective stated that he saw the prisoner take the handkerchief from the prosecutrix's pocket. The magistrate asked from which pocket the handkerchief was taken. The detective turned the prosecutrix round, and the pockets of her jacket were seen to be completely at the back. The magistrate: "Dear me! It is no use talking. See—here is a young man who has never been in custody before charged with picking pockets. If people will wear their pockets in such a stupid fashion it will always remain a great temptation to passers-by." He added that it was his usual custom to give every one brought before him six months for picking pockets, if satisfied they were regular thieves. The prisoner had never before been charged with theft, and he would only commit him for six weeks.

News of the Churches.

CONGREGATIONAL.

— The Rev. J. F. M. Glanville, on resigning the pastoral charge of the church at St. Mawes, was presented with a purse of gold as an expression of esteem.

— A series of special services have been held in the Battersea Church, conducted by the Rev. W. Telfer, of Kennington, and the pastor, the Rev. T. Jarratt.

— On Sunday, while singing a hymn in the Chapel at South Petherton, Somerset, a man named Thomas Jeanes, aged 77, dropped down, and died before he could be removed or medical assistance obtained.

— Mr. J. A. Brown, evangelist, on leaving Rockbeare for Crewys Nurchard, was presented with a cruet stand, largely subscribed for by the poor families among whom he has laboured during the past four years.

— The will of the late Miss Piper, of Cambridge, contains the following bequests:—£200 to the Cambridgeshire Congregational Union; £200 for the benefit of the Congregational Church, Newmarket; £200 for the benefit of the Congregational Church, Duxford; £200 to the London City Missions; £200 to the Asylum for Fatherless Children, Stamford-hill; £200 to the Pastors' Retiring Fund; £100 to the Orphan Working School, Haverstock-hill; and £100 to the British and Foreign Bible Society.

— A Christmas-tree has just been closed at the Stannary-street Church, Halifax. The proceeds amounted to £460. On Thursday last an organ recital took place; about 2,400 persons were present. The collection amounted to £40.

— The Rev. J. A. Waterworth, of Layer Breton, was enabled to announce at a meeting on the 29th ult., that the total cost of the alterations and repairs recently made in the chapel, school-room, and minister's house, amounting to £137, had been entirely defrayed.

— Miss C. A. Scott, of Girton College, Cambridge, daughter of the Rev. Principal Scott, of Lancashire College, has obtained the position of "equal to eighth wrangler" in the Mathematical Tripos at Cambridge. The highest place hitherto won by any lady has been amongst the Senior Optimes, *i.e.*, second class.

— In connection with Mile-end-road chapel, Mr. Sumner, on resigning the superintendency of the Sunday-school has been presented by the teachers with Farrar's "Life of Christ;" and Mr. Thomas King, the late teacher of the Bible class, by the Rev. A. M. Jenkins, on behalf of its members, with an album and stand.

— The Rev. S. H. France, formerly of Thirsk, on accepting the pastorate of the church at Ainsdale, received a cordial welcome on the 26th ult. at a public meeting, over which the Mayor of Southport presided. The Revs. J. Chater, J. Thornton, J. T. Woodhouse, W. H. Dyson, L. Nuttall (Baptist), and B. Lucas took part in the proceedings.

— The Rev. Thomas Sissons, at the annual meeting of the church and congregation of Rectory-place Chapel, Woolwich, on Thursday evening last, was presented with a costly drawing-room timepiece and a cheque for £118, to mark his people's appreciation of his services at the commencement of the tenth year of his pastorate amongst them.

— Evangelistic services, conducted by the Revs. W Faith, D. G. Truss, T. Hireson, and J. Riordan (the pastor), have been held during the past week in the Congregational Church, Brill. At the annual meeting of the church it was resolved that the chapel debt should be cleared off, and, within a week, the Rev. J. Riordan announced that the church was free from debt.

— The Rev. Alfred Flower, on arriving in Kidderminster from his wedding tour, received a cordial welcome, and was presented with an address expressive of the high esteem in which he is held by the members of the church and congregation, among whom he has laboured for three years. The Revs. G. Hunsworth and J. Polkinghorne (Wesleyan) delivered fraternal addresses.

— The Rev. B. Bond, having accepted a call to the pastorate of the church at Skelmersdale, near Ormskirk, was presented on the 27th ult. with a marble timepiece, in testimony of the regard in which he is held by the church and congregation at Westbroughton, Bolton, and by the members of the Young Men's Mutual Improvement Society, of which he was the founder and president.

— Attention has been called to the fact that the name of the Rev. J. Jackson Wray does not appear in the *Congregational Year-Book* for 1880, as pastor of the church in Tottenham-court-road. We understand that this omission arises from the fact that official information of the settlement was not supplied to the London Congregational Union in time for transmission to the editor of that publication.

— The Congregationalists of Yeovil have, in addition to building a new church at a cost of nearly £5,000, just erected a new infant school-room, long and much needed, at a cost of £126, the whole of which amount has been raised within the last w weeks. On Thursday last, Jan. 29, the tenth annual meeting of the Bible-class conducted by the Rev. J. Hoyle, pastor, was held; nearly 100 members the class were present.

— The annual meeting of the Pilgrim Fathers' Memorial Church Sunday-school was held the church on Tuesday evening, Jan. 27, George Riggis, Esq., presided. The secretary, Mr. N. Barnsdell, read the report, which stated that of 33 teachers and 398 scholars on the books, the average afternoon attendance had been 30 teachers and 303 scholars. The Revs. J. Evans, McAll, H. Grainger, Hawkins, and Lloyd Harris (pastor), and H. G. Gilbert, Esq., of the Sunday School Union, delivered addresses.

— The annual meeting of the church at Stafford was held on the 26th ult., Rev. S. D. Scammell in the chair. The various institutions were reported to be in good working order, and full of vigour. The school is over full, and children have to be refused. The financial report showed that in the midst of the most severe depression of trade known for many years, the funds had increased. Some thirty sittings remain unlet, but these are occupied by strangers. The church was built in 1633, and is a relic of Ejection times.

— The annual meeting of the Sheffield and Doncaster District of the Yorkshire Congregational Union was held in the Tabernacle Chapel, Sheffield, on Monday. Batty Langley, Esq., was re-elected as treasurer, and Rev. J. Calvert as honorary secretary. In the evening a public meeting was held in Queen-street Chapel, to promote the objects of the Union and of the Church-Aid Society. The meeting was addressed by Revs. J. R. Wolstenholme, S. Morant, P. Whyte, T. France, J. Calvert, and Messrs. G. W. Knox and J. Newsum.

— At the anniversary tea-meeting of the church at Sandwich, January 29, it was stated by the pastor, the Rev. Thos. E. Cushing, that during the past year £457 16s. 8d. had been contributed for all purposes, and 12 members gathered into the communion of the church. Papers were read by two of the deacons, Messrs. W. Bradley and J. A. Jacobs. Subjects:—"What the Church Expects of the Pastor," and "What the Pastor Expects of the Church." Mr. P. Worsfold addressed the meeting, and the Revs. J. L. Brooks, G. T. Carr, and G. Stanley, gave fraternal addresses.

— The annual meeting of the church and congregation worshipping at the chapel in Witham, was held on the 28th. ult. The pastor (Rev. T. Barton Dadd) presided. The reports given showed that the year had been one of great prosperity. In consideration of extra work undertaken by the church, and the somewhat enfeebled health of the pastor, ministeral help had been provided for three months in the past year, and the Rev. A. J. Basden had been engaged as assistant-minister till the end of March. The Rev. B. W. Saunders, Rabson Vennel, and Mr. Henry Cook, of Woodford, with several other gentlemen, addressed the meeting.

— On Tuesday, January 27, the Rev. F. H. Dash (late of Hackney College) was ordained to the work of the Christian ministry, and recognised as pastor of the church at Bungay. At the afternoon service the Rev. Professor Turner, M.A., gave an address on "Congregational Principles." The Rev. P. Colborne, of Norwich, offered the ordination prayer, and the Rev. Principal M'All delivered the charge. The Revs. J. Browne, B.A. (Wrentham) and J. Calvert (Beccles) also took part in the service. A tea-meeting was held in the schoolroom, when about 300 were present. In the evening the Rev. G. S. Barrett, B.A., of Norwich, preached to a large congregation.

— The *Scottish Congregational Magazine*, referring to a pleasant surprise experienced on the 23rd ult., at Walls, where the mission collection, in spite of specially adverse circumstances, was in excess of former years, remarks:—"It transpired that £4 of this sum was money sent to parents by sons far from home as their help to increase the mission collection in the Congregational church at Walls. One of these young men—a sailor—deserves special mention. Along with £1 for the collection he sent 25s. for the church fund. Fancy a sailor on foreign seas thinking of the church of his fathers at home, and making up a purse out of his hard wrought-for money for her welfare—adding, 'Don't mention my name!'"

— New Sunday-school buildings are about to be erected by the church at Lewisham, of which the Rev. J. Morlais Jones is pastor, the lease of Union Chapel, in which the Sunday-school (the oldest in Kent) has been carried on for some years, having nearly expired. The new structure is designed to accommodate a Sunday-school of 500 children, and will provide, in addition to a large central room, available either for school purposes or for public meetings, lectures, &c., several class-rooms for senior and infant classes, and other rooms for various purposes. The buildings are proposed to be erected on a piece of freehold ground adjoining the church, which has been purchased for the sum of £1,300, and the cost of building and furnishing the schools is estimated at about £3,500 more. Towards these sums upwards of £1,100 has already been promised, and from the warm and generous spirit manifested in the enterprise, it is confidently expected that the whole of the remaining sum will be raised, and the new buildings soon be opened, free of debt.

— Several reports of anniversary meetings have been received, but are necessarily omitted from want of space.

BAPTIST.

— During the last fortnight encouraging special services have been held at Lantarnam, by the Rev. D. Davies, of Ponthir, Newport (Mon.)

— The Rev. A. L. Champion of the Pastors' College, has, after preaching at Hay-hill Chapel, Bath, for two months, accepted a call to the pastorate.

— A New harmonium, costing £20, was last week opened by the Church at Ringstead, £13 being contributed at the services towards the fund.

— Mr. J. J. Knight, of the Pastors' College, has accepted an invitation to the pastorate of the church in Circus Chapel, Branford-street, Birmingham.

— Mr. and Mrs. Lyall and Miss Saker, are reported to have safely reached the Cameroons, West Africa, after a somewhat long, though very pleasant voyage.

— A series of special Evangelistic services have just been conducted at Great Shelford Cambs; by the Rev. M. Cumming, of New Barnet, with cheering results.

— Several additional General Baptist missionaries have recently arrived at Sumbulpore, India, to commence mission work in that vast, but unoccupied district.

— Successful Evangelistic services have last week been held at Watchet and Williton, Somerset, by the Rev. J. P. Tetley, of Taunton, assisted by the Rev. R. B. Clare, pastor.

— At a recent meeting of General Baptist preachers held at Bourn, the formation of a preachers' association was determined upon, with the object of mutual co-operation.

— Miss Kemp, who recently left Rochdale for Zenana work in India, has we regret to learn been compelled, in consequence of a violent attack of fever, to return to England for rest and change.

— From the sixth annual report of the Free Baptist Women's Missionary Society, lately issued, and chiefly relating to work in Orissa, it appears that the Indian staff consists of nine American ladies, four being wives of missionaries, and five single ladies.

— On Wednesday a bazaar was opened in the schoolroom at Neatishead, near Norwich, by the Rev. G. Gould, president of the Baptist Union, on behalf of the renovation of the chapel. The proceeds of the sale, with subscriptions, realised £25.

— On Tuesday week, at a social tea-meeting held in connection with the Young Men's Bible-class at Earl's Colne, Essex, Mrs. W. E. Rice (the president) was presented by the members with a handsome gold pencil-case in appreciation of her teaching.

— On Monday evening the monthly children's service was held at Earl Soham, Wickham-market, when the superintendent, on behalf of the scholars, presented Mr. Bond with a sum of money as a token of their gratitude for the kindly interest he had manifested in them.

— A bazaar was on Tuesday and Wednesday last week held in connection with Union Chapel, Luton (Rev. J. Tuckwell, pastor). Mr. A. T. Webster, J.P., Ex-Mayor, opened the proceedings which realised a total of £170 on behalf of the chapel repairs and improvement fund.

— At the annual meeting of the church at Surbiton-hill, held to celebrate the fifth anniversary of the present pastorate (Rev. W. Baster), an encouraging report of the progress was submitted, and several contributions in aid of the chapel renovation and improvement fund were received.

— On January 23rd the children of the Potter-street Sunday-school, Harlow, Essex, to the number of 120, met to enjoy their annual winter festival. A bountiful tea was provided for them, after which they adjourned to the chapel, where a large Christmas-tree had been prepared by the teachers.

— At a special missionary prayer-meeting last week held at Regent's-park College, Mr. A. H. Baynes delivered an address to the students upon the work and needs of the missionary society, and answered various inquiries upon the subject. Several of the students are contemplating labour in the mission field.

— It was reported at the annual meeting of the Church and congregation under the pastorate of the Rev. J. G. Greenhough at Victoria Road, Leicester, on Wednesday last week, that a total of £1,300 has been contributed for various objects during the year, and that 25 members have been added to the Church roll.

— On Wednesday, January 14, the annual New Year's tea-meeting was held in the British School, Edenbridge. The meeting was also made the occasion of welcoming home the pastor (Rev. W. V. Robinson, B.A.) and his bride. During the evening addresses were delivered by Revs. B. Waugh, Westcombe, and Catell.

— The Rev. T. L. Johnson, who with Mr. Richardson last year left the Pastor's College, for mission work in West Africa, and had settled at Bukundu, Victoria, has through affliction—due very much to the recent death of his wife—been compelled to return to England. He has arrived in London considerably benefited by the voyage.

— We regret to record the death of the Rev. Hugh C. Howells, of Clydach, near Swansea, which took place suddenly on Tuesday night last week. He entered the ministry in 1851, and had been pastor of the Church at Clydach, Calvaria—containing nearly 400 members—for about eleven years. His funeral took place on Saturday.

— At the annual meeting of the Carey Church, Reading, held on Wednesday last week, it was reported that about £350 had been raised during the year for general purposes. Mr. Thomas Butcher was in the course of the proceedings presented with a purse of gold in recognition of his voluntary services as organist during the past five years.

— On Thursday last a special meeting of the congregation connected with the church at Nelson-street, Deal, was held for the purpose of considering the erection of a new chapel on the Victoria Town estate. Several addresses were delivered, and it was announced that within the last two years, a total of £800 had been promised towards the outlay involved.

— At Zion Chapel, Burton-on-Trent, at the annual meeting of the General Baptist Mission, under the presidency of the Rev. S. S. Allsopp, it was reported that the year's local contributions had reached upwards of £70, as compared with £61 the previous year. The Revs. E. Stephenson (Loughborough), W. Miller (Orissa), W. Hill (Mission Secretary), and others delivered addresses.

— According to the report last week submitted to the annual meeting of the church at Accrington, under the pastorate of the Rev. C. Williams, it appears that there are now 433 members, 16 representing the clear increase during the year. There are 141 Sunday-school teachers, and 1,199 scholars connected with the church, besides 1,525 day scholars. The total contributions of the congregation during the year have reached £1,363.

— On the 19th ult. a Sacred Concert was given by the Sunday-school singing class at Onslow Chapel, Brompton, assisted by a few friends under the conductorship of Mr. J. A. Curtis, in aid of the school missionary funds. £36 per annum has been promised for the support of one of the native helpers on the Congo Mission, under Rev. J. T. Comber, and, while the class contributions have doubled, there still remains a considerable sum to be made up.

— An interesting public meeting was held last week at Monmouth, in aid of foreign missions. The pastor of the church, Rev. Evan Evans, having written a Catechism on the Rise and Progress of the Missionary Society, divided it into chapters, which were recited by the Sunday scholars—a somewhat novel feature, which proved very attractive and successful. The Revs. B. Johnson (Raglan), W. Morgan (Usk), and others, delivered addresses.

— On Tuesday and Wednesday last week the quarterly meetings of the Monmouthshire Association were held at Jerusalem Chapel, Rhymney, a large number of ministers and delegates being in attendance. Preaching services followed the conference, on Tuesday, in the various chapels of the town. On Wednesday the Revs. E. Thomas (Newport), T. Lewis (Risca), J. Parish (Bargoed), Jones (Ebbw Vale), Roberts (Sirhowy), and others, conducted services.

— On Monday evening, the 19th inst., a deputation of ladies—Miss Pickering, Miss Scott, and Miss Ratliff—visited the residence of the pastor, Rev. G. Phillips, when Miss Ratliff, in the name of the friends at Moulton and Pitsford, Northamptonshire, presented him with £14 6s. 1d. as a New Years gift. Private gifts also received with the above make upwards of £20. Grateful acknowledgments were made to these ladies, and also to the congregation on the Sunday following for the kindness they manifested.

— At the annual meeting of the Sunday-schools connected with the Belle Isle Mission-chapel, (Mr. J. Benson, hon. pastor, held on Thursday evening last, it was stated that there are now 410 scholars and 32 teachers, while the branch school at Blundell-street contains 400 scholars and 26 teachers. For missionary and other purposes £36 have been contributed during the year, besides a considerable sum towards the enlargement of the chapel. Four scholars have recently joined the church, and the reports submitted of the several agencies were very encouraging.

— The following settlements have during the past month occurred in connection with the Pastor's College:—Mr. W. Thomas at Putney; Mr. J. J. Knight at Bradford-street, Birmingham; in addition to the following removals:—Mr. J. Cole from Coxley to Marlborough and Salcombe, Devon; Mr. R. J. Beecliff, formerly of Bedale, to Leeds-road, Bradford; and Mr. D. C. Chapman, of Oakengates, Salop, to Acre-mill, Bacup, Lancashire. Mr. H. F. Adams has accepted a call to Lewes-street, Toronto; Mr. R. Holmes, to Aylmer, Ontario; and Mr. H. Cox, late of Ballymena, to Walkerton, Ontario. Mr. Edgar Booth has also left England for evangelistic work in Australia.

— On Tuesday, January 27, 1880, a largely-attended tea and public meeting was held in the schoolroom at Scarisbrook-street Chapel, Wigan, in connection with an effort lately made to free the new schools from debt. A large number of friends from the Ring-street Chapel was present. The meeting was addressed by the Revs. Charles Williams, of Accrington, and E. E. Walters, of Liverpool. The pastor (the Rev. M. Hudson) made the gratifying announcement that through the earnest efforts made during the last few weeks the schools were now perfectly free from debt. The new building consists of a large and beautiful schoolroom, a good infant school, two commodious class-rooms, and a dwelling house.

— Recognition services in connection with the settlement of the Rev. T. Henry Smith as pastor were held at Haddenham, Cambs, on Tuesday, 27th January. At three o'clock, p.m., two earnest and practical sermons were preached by the Rev. W. S. Davis, of Huntingdon, and T. Graham Tarn, of Cambridge, the former giving the charge to the pastor, the latter to the church. Subsequently the friends, numbering upwards of one hundred and fifty, partook of tea in the schoolroom. A public meeting was held afterwards in the chapel, which was crowded to overflowing. In the absence of T. T. Ball, Esq., the chair was taken by Mr. W. Tebbatt, and addresses were given by the Rev. D. Mace, G. T. Ennels, R. S. Latimer, C. H. Dunn Messrs. Wyatt Biddall (senior deacon), and the pastor.

— The annual conference of the General Baptist Churches of Lancashire and Yorkshire, was held on Wednesday last week, at Bethel Chapel, Bradford, under the presidency of the Rev. B. Wood, of Tetley-street Chapel. The Rev. J. T. Roberts, of West Vale, read a paper upon the question "Whether it is right for members of Christian Churches to attend the Theatre." An interesting discussion followed, in which the Revs. W. Sharman, W. Dyson, and other ministers took part, the unanimous opinion being opposed to Christian patronage of the stage. The annual reports of the thirty churches represented showed that 109 persons had been baptized during the year, as against 60 the previous year, and that 34 candidates still remained. A public meeting on behalf of Home Missions was held in the evening, addresses being delivered by the Revs. J. Parkinson, J. H. Smith, and W. Sharman.

— With the special object of commemorating the labours of the three greatest of Welsh writers and preachers—viz., Revs. Joseph Harries (Gomer); Christmas Evans, and Dr. Daniel Davies—it was decided in the early part of last year to inaugurate a movement for the erection of a suitable memorial chapel in Swansea, where the three luminaries named are buried. Accordingly it was resolved to erect such a structure for the use of the congregation hitherto worshipping in Walter's-road, under the ministry of the Rev. E. Thomas. A general appeal—to all denominations—was accordingly issued, which culminated in the public laying last week of the foundation-stones. Mr. H. H. Vivian laid the stone to the memory of Dr. Daniel Davies, that to "Gomer"—the Rev. J. Harries—being laid by Mr. E. M. Richards, and that to Christmas Evans by the Rev. Dr. Thomas, of Cardiff. Mr. H. H. Vivian, M.P., delivered an address, in which he alluded to the lasting value of the services rendered by the three deceased ministers, and expressed his faith in the voluntary principle as it generally appeared in connection with Nonconformity. The Rev. B. D. Johns gave a brief history of the existing Church in whose interest the new building is contemplated. At a public meeting held in the evening under the presidency of the Mayor, the Rev. Dr. Thomas, Mr. E. M. Richards, and others, took part in the proceedings.

— After a few years of steady and unremitting effort, the entire cost of the erection of Emmanuel Chapel, Falmouth, has been defrayed, with the exception of the balance owing to the Baptist Building Fund. The event was commemorated on Jan. 28, by a series of thanksgiving services. The chapel was tastefully decorated, and also the institute, where tea was provided. Rev. James Douglas, M.A., presided in the afternoon at the devotional meeting, and in the evening Mr. John Dunning, senior deacon, took the chair. According to the financial statement read, the total outlay was £6,100. In the course of the evening a valuable paper was read by Mr. J. D. Freeman, giving the rise of Baptist principles in the neighbourhood of Falmouth, and showing the precise date at which the Baptists in Falmouth were in a position to be constituted into a separate and distinct Church. Baptist principles have been represented in Falmouth since the year 1652. Interesting addresses were given by Revs. J. Hutcheon, M.A. (Wesleyan), on Consecration; C. R. Gardner (Congregational), to the young, on Thanksgiving; and J. Shanks (Redruth), on Conversion. A Thanksgiving Hymn, written by Miss E. Fox, was much appreciated.

PRESBYTERIAN.

— The publishing offices of the English Church in Warwick-lane were totally destroyed by fire on Friday night, the whole of the stock being burned. We understand that no loss will accrue to the Church, everything having been fully insured. Temporary premises have been secured in Amen-corner, Paternoster-row, and within three months the old quarters in Warwick-lane will be ready for re-occupation.

— The English Church stands in great need of suitable offices in London, which might combine a college, synod hall, general secretary's chambers, and book depot. Some five years hence will be celebrated the jubilee of the resuscitated Church, when the

event could not be better commemorated than by the opening of a pile of buildings such as we have indicated. If a fund were opened for this purpose, in due time a considerable sum would be realised.

— Rev. John Edgar Henry, of Ardstraw, Ireland, has accepted the call from Canterbury.

— Rev. Dr. Legge, Chinese Professor of Oxford, will shortly deliver the winter series of lectures to young men in the Presbyterian College. We understand that the subjects of the Professor's lectures will be:—1. "Doctrine and Worship of God in Confucianism." 2. "Worship of Ancestors: Man's Nature, Duty, and Destiny in the Same; with Life and Character of Confucius." 3. "Taoism as a Religion and a Philosophy." 4. "Comparison between these Two Religions and Christianity."

— The total income of the Synod schemes of the English Church for the nine and a-half months has been £13,895, as compared with £15,005 in the previous twelve months, thus verifying our recent forecast. This does not include the Sustentation Fund.

— A "Lapsed Presbyterian," writing to us from Carden-road, Peckham-rye, says:—"Besides the reasons given by your "Ministerial Correspondent" of last week for the straying of those sheep who belonged to the Presbyterian fold in Scotland, and who wander into the wilderness when they find a home in England, there are two other reasons which may very obviously account for this errant disposition. First—speaking for myself as one of the "lapsed"—there was no Presbyterian place of worship within three miles of my home until within the last few years; and secondly, even if there were, I am not certain that the difference either in doctrine or discipline of a Congregational church close at hand, with a good and faithful pastor besides, would be of sufficient importance to cause me to relinquish the one place of worship for the other; and the same rule of conduct applies, to my own knowledge, in scores of cases. The Presbyterian, although perhaps a little strait-laced, is a splendid organisation for good, and I believe the Congregational Church would be nothing the worse for a little of the Presbyterian leaven, especially as regards the somewhat regrettable isolation of many of the struggling ministers of that influential body. At any rate, on the principle that "a thing is not lost which a friend gets," the Presbyterian Church may congratulate itself that in the majority of cases of "lapse," their *quondam* adherents have not chosen the dark by-paths of heterodoxy, but from convenience or choice have joined the ranks of the Congregational Church, which scarcely differs in one important particular of formulated Christian truths from those preached every Sunday in Presbyterian pulpits."

— We understand that the Foreign Mission Committee of the United Presbyterian Church and of the Presbyterian Church of England are in communication with reference to the transference by the former of their North China Mission to the English Church. Could this be brought about it might prove a mutual advantage. At the Union it was understood that the former United Presbyterian congregations would be at liberty to contribute to the missions of that body. The English Church has, therefore, felt a delicacy in urging them to support its own missions. Now, if the United Presbyterian Church were to hand over their North China Mission, this delicacy would be removed. What is more, the mission being in North China, it would serve as a sanitorium for the missionaries of the English Church at Amoy, Swatow, and Formosa, who could then go on to New Chwang to recruit themselves.

— Rev. Dr. Somerville is about to start for Italy on an evangelistic tour.—Rev. J. Inglis, of the New Hebrides mission, has just completed the translation of the whole Bible into the Milanesian language of the people of Aneityum. This is the second translation of the whole Bible made by missions exclusively Presbyterian.—Miss Waterston has reached Livingstonia, and is charmed with her new sphere of missionary labour.

— Rev. Dr. Wilson, writing to the Free Church *Record* on the state of the Sustentation Fund, says "in May next, if the standard reached in 1878 is to be maintained, the fund should amount to £187,000, or £17,000 more than we are at present likely to have."

— The annual meeting of the Brockley congregation (Rev. M. Macnulay's) was held on Thursday, Rob Roy Macgregor in the chair. The report showed that there had been a marked increase during the year in all branches of church work, and from this solid progress the members are hopeful of still greater results during the present year.

— At the annual meeting of the Vauxhall-road Church, Liverpool (Rev. James M'Andrew's), it was reported that the membership was 101, all the agencies of the church being in a flourishing condition. Addresses were delivered by the Rev. Dr. Graham, and the Rev. H. T. Howat.

— The congregation of St. Andrew's, Gravesend, held their annual meeting on Wednesday, the Rev. R. Balgarnie in the chair. During the nine months of Mr. Balgarnie's pastorate a deacon's court had been formed, 36 members added to the roll, five new teachers, and a considerable number of scholars had joined the school. A Young Men's Association had been organised with 49 members, and £1,140 collected from all sources. By their late bazaar and grants £1,000 of church debt will be cleared off by midsummer. The recently-formed Young Men's Association in connection with the St. Andrew's congregation is making gratifying progress. On Thursday much interest was excited amongst its members by an essay given by M. Clifford, author of the "Animals of the Bible" &c., upon the "Early Life of Thomas Carlyle."

— Shaw-street congregation, Liverpool (Rev. Walter Macfarlane's), have been holding their annual meeting. The income had been £414, as against £351 in the previous year. In addition, a considerable outlay for repairs had been liberally met by the congregation.

— The Hamilton Presbytery has sustained the call from Bristol to the Rev. T. R. Anderson.—Rev. Niel D. Maclachlan, who is at present filling the chair of Professor Robertson Smith at Aberdeen, has been unanimously elected minister of Dalkeith Free Church.—Mr. Dodd, who was quite recently elected assistant at St. Marnock's, Kilmarnock, as the result of a novel preaching competition, in which three candidates officiated in one day, has accepted a call to the pastorate of St. Stephen's, Perth.

— Rev. Archibald Scott, late of Greenside, has been inducted to the church and parish of St. George's, Edinburgh.

— The Manchester Presbytery met on Monday, Rev. Dr. Grosart, Moderator. A committee reported very favourably of the work at Blackburn. The Evangelistic Committee recommended that no further effort should be made to retain Stalybridge as a preaching station. The matter was referred to a finance committee. Rev. J. T. M'Gaw presented a report respecting the Sustentation Fund, and the Presbytery, while expressing its pleasure at the increased contributions to the fund, urged upon the congregations the desirableness of more liberal support being given to it. A conference of ministers and office-bearers was held in the evening, when Dr. MacEwan explained the principles and operations of the Sustentation Fund. Dr. MacEwan was cordially thanked for his address, and the Presbytery, on the motion of the Rev. W. M'Caw, passed a resolution expressing a deeper interest in the fund, and a determination to promote its objects by endeavouring to increase the contributions throughout the Presbytery.

— The death is announced of the Rev. James Carment, of Comrie, which makes another gap in the rapidly reducing list of pre-Disruption ministers of the Free Church. Mr. Carment had much to suffer at the Disruption. At the baptism of his eldest son at an open-air service in Comrie, in October, 1843, the venerable grandfather from Rosskeen told how his own grandfather had in like persecuting times been baptized also in the open air.

— We recently mentioned that the Aldershot session had arranged for a series of Sunday-evening services to be conducted by laymen. The first of these services has been held, and proved a great success.

— The annual meeting of the New John-street congregation, Birmingham, was held on Thursday, the pastor, the Rev. Geo. Main Smith, in the chair, who addressed the meeting on the work done during the year. Addresses were also delivered by the Rev. J. McKerrow, Dr. Crabbe, and Messrs. Gilchrist and Brown.

— The annual meeting of the Clapton congregation was held on Wednesday, Rev. M. Davison, the pastor, in the chair. Mr. William Thomson gave in the general treasurer's report, from which it appeared that, after all liabilities were discharged, there remained a balance in hand of about £20. It was stated that at the close of the year there was a larger number of members on the communion-roll, and a larger number of seatholders. than at any previous period of the congregation's history. The report of the church Sabbath-school was given in by Mr. J. E. Greenhill, the superintendent. The scholars had, as in former years, raised sufficient to maintain their Chinese evangelist at Ta-Ying. Mr. Peter Thomson submitted the report of the mission Sabbath-school, which is held in Hindle-street Board School. Not the least pleasing feature of this report was the information that these poor children had contributed (to a great extent in farthings) more than one pound to the Sunday Hospital Fund. Prominence was also given to the bazaar which it is proposed to hold in the early summer, for the purpose of liquidating £1,000 of the debt of £1,900 which at present rests on this beautiful freehold church.

— The annual meeting of the Aldershot congregation was held on Thursday, Rev. W. J. Roome, pastor, in the chair. The report showed that thirteen names had been added to the communion-roll during the year, and the income was £50 in excess of last year's total. Considerable effort had recently been made to secure what had long been needed, the enlargement of the school premises, and the renovation of the church. Rev. Dr. Edmond spoke during the evening.

— Rev. James Moir, of Maybole Free Church, having completed twenty-five years' ministry there, has been presented with a timepiece and epergne by the congregation, as a mark of their esteem for him, and high appreciation of his services. In returning thanks, Mr. Moir reviewed his quarter of a century of labour amongst them, and mentioned that of the 370 who signed the call to him 25 years ago, only 42 remain, the rest having either died or removed from the locality.

— On Thursday evening, the students of the London College presented one of their number, Mr. Robert Gardner, of Wolverhampton, who has had to abandon his theological studies on account of ill-health, with a handsome inkstand, as a parting token of their affection and esteem. After the reading of an address from the students, the presentation was made by Professor Gibb, who spoke in high terms of the love and respect which Mr. Gardner had won for himself whilst a student, and expressed the hope and conviction that he would be of great service to the Christian Church, though that service might not be given through the channel of the ministry.

— The Berwick Presbytery met on Tuesday—Rev. G. Main, Moderator. A schedule from Ancroft Moor, which is vacant, was laid on the table for transmission to the Sustentation Fund Committee. Rev. P. Valence moved that the Synod be asked to reduce Ancroft Moor to a preaching-station, but on the motion of the Rev. R. Scott, the Presbytery resolved to maintain it as a sanctioned charge. Mr. Valence protested and appealed to the Synod. It was agreed to send up the names of the Rev. Gavin Carlyle and the Rev. Dr. Graham for the vacant chairs in the College.

— The Presbytery of Northumberland met at Alnwick on Tuesday—Rev. J. A. Huie, Moderator. Tower-hill, Wooler, requested moderation in a call, which was granted. A report was read from Embleton, desiring the appointment of a colleague to the Rev. W. Ross, who has been laid aside by severe illness. The Presbytery agreed to grant a supply of preachers. Rev. D. Lowe addressed the Presbytery on Christian giving. A conference was held on the College, and a series of resolutions were approved and ordered to be sent to the Synod. Rev. A. Craig nominated Dr. Graham for the Barbour Chair, and the Rev. W. Rogerson the name of the Rev. W. Limont for the Hebrew Chair, and both nominations were unanimously agreed to. Calls to the Rev. A. Craig and Rev. A. S. Macpherson were laid on the table, and the usual steps taken. A large missionary meeting was held in the evening, addressed by members of the Presbytery.

— The Presbytery of Darlington met on Tuesday. A conference on the Sustentation Fund and church work generally was appointed to take place in Darlington on March 2. It was intimated that the Rev. R. Gordon, of China, would visit the congregations of the Presbytery from February 25 to March 25. Assessors were appointed to assist the Harrogate congregation. Moderation in a call was granted to the Trinity Church, Middlesbro'. The session records and communion rolls of the congregations were examined and attested. The evangelistic and Sabbath-school reports, which were of a very gratifying character, were submitted and discussed, and the latter was ordered to be printed for general circulation. The numerical and financial statements of the congregations were entrusted to the convener of finance to classify and bring up a report.

— A deputation from the Free Church Presbytery of Edinburgh on Tuesday waited upon the Lord Advocate in Edinburgh, and urged the importance of inquiry relative to the distribution of the funds of the Society for the Propagation of Christian Knowledge, so that they might be more generally applied to the purposes of Christian philanthropy and the promotion of education in the Highlands than by being employed for the purpose of maintaining missionaries, catechists, and ministers of the Established Church. They substantially desired what was recommended by the Commission on Endowed Schools. The Lord-Advocate replied that legislation could hardly be expected until the end of the year, as there was an existing law under which, down to the end of this year, such bodies had power to reform themselves, and it was in contemplation to appoint a Commission with power to do what was right in regard to such bodies as did not reform themselves. In the meantime, men like Dr. Begg could take legal steps to prevent any malversation of the funds in favour of the Established Church.

— The Presbytery of Carlisle met on Tuesday. The Rev. J. H. Boyd, as deputy from the Synod's Committee on "Christian Giving," introduced the subject. It was agreed to instruct the ministers within the bounds to preach on the subject on an early day, and conferences of office-bearers were recommended. Rev. J. M. Bonnar, of Whitehaven, stated that he had an afternoon service every Sunday at Harrington, which was largely attended. It was resolved to send up the name of Dr. Chalmers to the Synod for the office of Principal of the College, and the name of Dr. Graham for the Barbour Chair. The Presbytery agreed to ask the Synod to grant permission to the congregation of Haltwhistle to call a minister. Mr. Tannahill, of Penrith, made application for supply of preachers for the village of Sharp, where there are many Presbyterians. Recommendations were sent to the committee having charge of the subject of "Lapsed Presbyterians." The Presbytery will meet in John-street Church, Maryport, on February 24, for the purpose of moderating in a call to the ministry of that congregation.

WESLEYAN.

— Letters from the Wesleyan missionaries at St. Kitt's, West Indies, give sad accounts of the terrible damage caused by the recent floods. One of the missionaries (the Rev. Mr. Bailey) had a narrow escape, a portion of the mission house being swept away, which he had occupied but a few minutes previously. He lost all his goods. Some hundreds of pounds will be required to repair the damage. It is believed that about a hundred of the native inhabitants lost their lives.

— Mr. Wm. Vanner has been presented by the society and congregation at Chislehurst with a testimonial and an address, in which reference was made to the fact that Mr. Vanner had not only kept the organ in order and improved it at his own expense, but had acted as the organist, besides filling other important offices.

— At Long Stratton a lecture on "China and the Chinese" has been given by the Rev. T. Hitchon, and a good sum raised for the chapel renovation scheme.

— At Freshwater, Isle of Wight, a service of song was recently given. The Rev. W. B. Saul, M.A., Mr. B. Spencer, Mr. E. U. Morey, Mr. J. A. Cole, Miss Merwood, and others assisted.

— At Nelson-street Chapel, Ryde, I. W., the organ is being rebuilt, and the chapel improved. A rostrum is to supersede the present pulpit.

— Services in connection with the annual "aggregate meeting" have been held in Louth with much success. The Rev. C. F. Richardson, LL.B., of Lincoln; and the Rev. T. M'Cullagh, of Hull, preached sermons on the occasion. At the meeting held in the Town Hall, the Rev. H. R. Burton, superintendent of the circuit, presided. The reports presented showed that about 200 members had removed from the circuit during the year, and 50 had died. About 180 had been gathered in from the world, and 50 had removed from other circuits. An interesting address from the President of the Conference was read, and the Rev. T. M'Cullagh, W. O. Simpson, and R. N. Barritt gave excellent speeches.

— At Bollington, near Macclesfield, an interesting home missionary meeting was recently held, Mr. W. C. L. Oliver presiding. The Rev. J. S. Cooke and the Rev. W. Unsworth gave addresses. Mr. Cooke had preached two sermons for the same object on the Sunday. The collections realised £24.

The Cross-street Mission (Liverpool, Cranmer Circuit) is prospering greatly. In connection with recent mission services, nearly 40 persons have professed conversion, and the room is so well filled that an enlargement was become necessary.

— A new and additional chapel, which will cost about £1,200, is being erected in Lincoln, in a part of the city where an increasing population has been gathering.

— A fire occurred at the Seacombe Wesleyan Chapel a few days ago, which was only prevented from destroying the entire building by the timely assistance of the police, the Wallasey Volunteer Fire Brigade, and a number of friends connected with the congregation.

— At York Town, in the Sandhurst Circuit, a new Gothic chapel has been erected, at a cost of about £1,250.

— The annual meeting of Brunswick-street Church, Huddersfield, was held on the 28th ult., under the presidency of Mr. Wm. Mallinson. The reports read were, generally speaking, of a satisfactory and encouraging character. The number of members on the church register is 456, being an increase of 30 during the year, while the freewill offerings amounted to £455.

UNITED METHODIST FREE CHURCHES.

— The Leeds Circuits held an enthusiastic united missionary meeting, on Monday evening last, in Lady-lane Chapel. Mr. Edwards presided, and the cause of missions was advocate by the Revs. T. Wakefield (from East Africa), R. Bushell, A. Holliday, and J. Adcock.

— The next Exeter Hall Missionary Meeting is fixed for Monday, April 26. Most of the necessary arrangements are made, and the Rev. Peter McKenzie (Wesleyan) has consented to be one of the speakers.

— On the 25th ult., sermons were preached in Brougham-street Chapel, Sunderland, to crowded congregations by the Rev. John Guttridge, in aid of the trust estate. On the following evening Mr. Guttridge lectured on "Christianity; its Divine and Human Sides." The collections amounted to about £26.

— A bazaar, just held in aid of the trust-fund of Regent-street Chapel, Stockton-on-Tees, realised about £65; and another, held at South Stockton for the benefit of the church funds, produced £43. The Rev. R. Trotter intends to remove in August next, when he will have completed three years of successful labour.

— On Tuesday last the Rev. Joseph Kirsop lectured in Eccles New-road Chapel, Manchester, on "The Scottish Covenanters." The proceeds will be given to the Circuit funds.

— On Sunday last sermons in aid of the trust estate were preached in Hall-street Chapel, Greenheys, Manchester, by the Revs. John Taylor, Joseph Kirsop, and George Turner.

— Special religious services are reported from Mousehole, Cornwall; several persons have been added to the church.

— The Rev. Ralph Abercrombie, M.A., has lectured in the Moor-lane Chapel, Clitheroe Circuit, on "The Age we Live In." Mr. Councillor Ormerod occupied the chair.

— The Rev. Josiah Bennett has lectured at Watergrove, near Rochdale, on "John Bright, the Tribune of the People." The proceeds have been devoted to Band of Hope fund.

— Sermons on behalf of the trust-fund were preached on the 25th ult. in the chapel at Lower-place, Rochdale, by the Rev. George Turner, of Manchester. The Rev. W. H. Bond conducted a juvenile service in the afternoon. The collections realised about £21.

— The annual meeting of the Band of Hope connected with the Castlemere Sunday-school, Rochdale, was held last week. The report stated that 91 members had been added during the past year.

— On Sunday afternoon the Rev. S. Chester, of Rochdale, conducted a service of song, called "The Pilgrim's Progress," in the chapel at Hamer; and in the evening a sermon was preached by the Rev. T. M. Booth.

— Mr. Robert Nuttall has delivered an able lecture at Littleborough, in connection with the Young Men's Mutual Improvement Society, on "The Structure of the Eye." The Rev. H. T. Chapman presided.

— A service of sacred song, entitled "Moses," was given on the 28th ult. in the Crescent-road Church, Plumstead, by the Woolwich Choir. The readings were given by the Rev. Thomas Sissons.

— The Free Methodists of North Shields, having had recently to yield up the possession of premises used by them for many years for mission work in a locality where such work was greatly needed, have, by a series of providential circumstances, had placed at their disposal other premises even better adapted for their work, and much enthusiasm has been aroused in connection with the opening of the new place. Rev. A. Norris and Rev. Mr. Webb (Independents) conducted the first services on the 20th ult., and on the following Sunday the Rev. S. Beavan, of Darwen, formerly minister in North Shields Circuit, preached to large congregations, many being unable to gain admission in the evening. The financial results of the services were exceedingly gratifying.

— Annual missionary sermons were preached at Stanley-street Chapel, Nelson, on the 25th ult., by Rev. W. Griffith, of Derby, to good congregations. On the following evening a missionary meeting was held, presided over by H. Witham, Esq. Revs. W. Griffith, J. N. Oliphant, S. K. Hocking, E. Evans, and R. O. Blanchard took part in the proceedings.

— Rev. John Barnes, of Halifax, has conducted three weeks' special services at Mirfield, which have resulted in nearly forty souls finding the Saviour.

— The friends Park-green Chapel, Macclesfield, have been holding their annual missionary meeting. Rev. S. Beavan, of Darwen, was the deputation. The income will be about last year's figure.

METHODIST NEW CONNEXION.

— At the Leeds (Second) Quarterly Meeting of the circuit, the Rev. C. D. Ward, D.D., in the chair, there was a good attendance of representatives. The balance-sheet showed an increased expenditure: in the membership of the circuit there was but little variation. The circuit stewards, Messrs E. Tiffany and Seth Slater, were re-elected with thanks; Councillor Binns and Mr. Peck were nominated for the lay representation of the circuit at Conference; the chairman was cordially invited to serve the circuit a fifth year, and the Revs. Wm. Hookins and G. G. Nicholson a second year.

— At the Leeds (First) Quarterly Meeting the Rev. J. W. Williams, of Belfast, was invited to succeed the present superintendent, the Rev. J. Le Huray, who has been in the circuit five years. But the General Missionary Committee will doubtless wish to retain the Rev. J. W. Williams in his present useful position as the superintendent of the Irish Missions. An invitation was given to the Rev. John James to remain in the circuit a second year. The Rev. J. Le Huray is expected to remove to Dewsbury, to which circuit he has accepted an invitation.

— At the Oldham Quarterly Meeting, the Rev. S. Walker in the chair, a cordial invitation was given to the Rev. G. S. Hornby, of Barrow-in-Furness, to become the superintendent of the circuit. Mr. Hornby has accepted the invitation. The circuit has decided to provide a superior minister's house. The Rev. S. Walker is pledged to the Lindley Circuit after next conference.

— The Rev. S. Meldrum presided over the Quarterly Meeting of London (First) Circuit. The membership showed an increase, but the financial report indicated a deficiency in the funds. The chairman accepted an

invitation to remain another year; but the Rev. T. J. Bass declared his intention to leave, he being entitled to the position of a married minister next conference.

— The Rev. B. S. Chambers presided at the Liverpool Circuit meeting, and consented to remain a fourth year. The Rev. E. Cato also consented to remain, but his salary is to be increased.

— An encouraging increase of members and funds was reported at the Stafford Quarterly Meeting. There are fifteen new members, and three new local preachers on trial. The church has greatly prospered under the devoted ministry of the chairman, the Rev. H. Jeff.

— The annual festive gathering of the Crigglestone church and congregation, Barnsley Circuit, was held on January 26th, Mr. Dormand, of Higham, in the chair. The attendance was good, and an encouraging feeling prevailed, notwithstanding the heavy financial responsibilities of the trust estate and the church—there being a debt of £1,100 on the building. The Rev. J. Gibson gave the annual report, and showed that £75 had been raised toward the £200, to which Conference will add £100, thus enabling the friends to reduce the debt to £800. The effort is to be completed by the Conference of 1881. Lively and stimulating addresses were given by the Revs. H. Dolamore, T. P. Bullen, and Messrs. W. Moody and J. Popplewell, and the choir rendered several anthems.

— At the funeral of the Rev. John Taylor, an ex-president of the denomination, great respect was shown to his memory by a large attendance of ministers and friends. An impressive service was held in Mount Tabor Chapel, Stockport, in which the Revs. Law Stoney, J. Ogden, J. Medicraft, W. J. Townsend, and J. F. Goodhall took part, a suitable and solemn address being given by the President of the Connexion, the Rev. J. C. Watts. The Revs. S. Hulme and J. Candelet officiated at the grave.

— The Rev. B. S. Chambers has consented to remain in the Liverpool Circuit another year.

— The Rev. T. Marshall, of London, will remove to Halifax after the next Conference.

— The Hawarden Circuit reports a considerable improvement. By an effort the circuit debt has been removed, and a balance placed in the treasurer's hands. The Rev. W. Woodward accepted a cordial and unanimous invitation to remain in the circuit a second year. Messrs. J. Williams and Jos. Davis were nominated representatives to Conference. Mr. F. Oliver has been elected member of the School Board for Hull.

SOCIETY OF FRIENDS.

— Mr. James Clark, a minister, has the concurrence of Mid-Somerset Monthly Meeting to visit in Gospel love the meetings of Friends in the four northern counties of England and Scotland.

— Friends in Ireland have not thought it desirable that English Friends should form a separate relief fund; consequently the contributions have been, and are being, sent to the "Duchess of Marlborough's Fund" and the "Dublin Mansion House Fund."

— It is estimated that the numerical strength of the Society of Friends in the world is as follows:—United States and Canada, 66,850, a gain of 1,179 during 1879; England, 14,725; Ireland, 3,948; some 3,500 scattered over America, Norway, Sweden, South of France, New Zealand, Australia, and elsewhere; making a total of about 88,000.

— At Leeds, as at many places, it is usual for the Mayor to attend church with the judges of Assize. Mr. George Tatham, being a member of the Society of Friends, consented to attend the parish church with the judges on condition that they would attend the Friends' Meeting with him. This was agreed to. Mr. Hawkins was too ill to be out, but the Mayor attended church with Mr. Lush in the morning, and Mr. Lush attended the evening meeting for worship with the Mayor. The Mayor, being a teetotaller, provided no wine at the usual banquet given to the judges.

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AGRICULTURAL DEPRESSION is by no means confined to the growers of corn; the hops of Kent have failed, and so have those remarkable Cherries which impart the charm to GRANT'S MORELLA CHERRY BRANDY. That delicious liqueur can, however, still be procured at all Bars, Restaurants, and Wine Stores; also at the Crystal and Alexandra Palaces, and the Westminster Aquarium. Manufacturer, Thomas Grant, Distiller, Maidstne.

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BIRTHS.

ACWORTH.—Jan. 28, at The Hollies, Beckenham, Kent, the wife of the Rev. Herbert Sumner Acworth, M.A., of a son.

BOTT.—Jan. 27, at Preston, the wife of the Rev. A. Glen Bott, of a daughter.

BRACKENBURY.—Jan. 27, the wife of the Rev. E. B. Brackenbury, Sangeen, Bournemouth, of a son.

BUTCHER.—Feb. 1, at 36, Cochrane-street, St. John's-wood, the wife of William H. Butcher, of a son.

FITZPATRICK.—Jan. 28, at 40, Eastbourne-terrace, W., the wife of the Rev. N. R. Fitzpatrick, M.A., Curate of Paddington Parish Church, of a daughter.

HELM.—Jan. 30, at Richmond, Surrey, the wife of the Rev. Samuel Helm, of a son.

HENDERSON.—Jan. 28, at Oxford, the wife of the Rev. P. A. Henderson, of a daughter.

HOWAT.—Jan. 24, at Willow-place, Stamford-hill, N., the wife of Robert Howat, of a son.

LITTLE.—Jan. 28, at 39, Monkgate, York, the wife of the Rev. Sydney Hamilton Little, of a son.

MAISHMAN.—Feb. 2, at Hammersmith, the wife of Frederick Maishman, junr., of a daughter.

THOMAS.—Jan. 31, at Popham-road, Islington, N., the wife of T. W. Thomas, of a daughter.

TURNER.—Jan. 27, the wife of the Rev. C. S. Turner, Beech-hill Vicarage, Reading, of a son.

WAKEFIELD.—Feb. 1, at 4, Beverley-villas, Barnes, Surrey, the wife of the Rev. H. Russell Wakefield, of a son.

MARRIAGES.

ANDERSON—DARLING.—Jan. 22, at Trinity Presbyterian Church, Clapham-road, by the Rev. David M'Ewan, D.D., Rev. Thomas Anderson, of Kingston-on-Thames, to Margaret Louisa, eldest daughter of H. Darling, Esq., of Luscombe House, Macaulay-road, Clapham-common. No cards.

BERGIN—EBBS.—Jan. 28, at the Congregational Church, Burnt Ash-lane, Lee, by the Rev. G. Critchley, B.A., assisted by the Rev. W. Ebbs, brother of the bride, Rev. J. Marmaduke Bergin, of Sutton, Surrey, to Caroline, youngest daughter of the late Samuel Ebbs, of Tower-hill, London.

MUNSIE—SMITH.—Jan. 29, at Stronmagachain, Inverary, W. W. Munsie, merchant, London and Madras, to Colina Lilly, daughter of the late Rev. Colin Smith, D.D., Inverary.

WILLIAMS—JOHNSON.—Jan. 28, at Highbury-hill Chapel, London, by the Rev. John Clifford, M.A., LL.B., F.G.S., George James, eldest son of James Williams, Esq., Holloway, to Sarah Jane (Jenny) Johnson, eldest daughter of Richard Johnson, Esq., Engineer to the Great Northern Railway.

DEATHS.

AGER.—Jan. 24, very suddenly, at his residence, 22, Union-grove, Clapham, James Thomas Ager, 45 years at Her Majesty's Printers. Greatly respected and lamented. Interred at Ilford.

BARBER.—Feb. 4, of consumption, in the 22nd year of his age, Alfred Ernest, second son of W. A. Barber, 76, Brushfield-street, London, E.

BENNETT.—Jan. 23, at Derby House, Caterham Valley, Surrey, Miss Martha Bennett, youngest daughter of the late John Bennett, Esq., of Watford Hall, Northamptonshire, in her 90th year.

BROWN.—February 1, at Upper Park-street, Barnsbury, N., Isabella, wife of W. Brown, aged 52.

BULT.—Jan. 2, at Gaisford-street, Kentish-town, Benjamin Edmund Bult, in his 70th year. Friends will please accept this (the only) intimation.

CASBORNE.—Jan. 26, at Newhouse, Pakenham, the Rev. Walter John Spring Casborne, formerly J.P. for the county of Suffolk, in his 90th year.

DIXON.—Jan. 25, at the residence of her brother, the Isle of Walney, Margaret Dixon, for 21 years the respected superintendent of the New Brighton Convalescent Institution, aged 63.

DOLLEYMORE.—Jan. 31, at Fern Cottage, after a few hours' illness, Charlotte, the beloved wife of John Dolleymore, of Kilburn, N.W., aged 67.

EVANS.—Jan 30, at Stoke Newington-common, The Rev. Thomas Simpson Evans, M.A., 39 years Vicar of Shoreditch, in his 82nd year.

EVANS.—Jan. 29, at 22, Wilberforce-terrace, Hulme, Manchester, William Henry, eldest son of W. H. and A. Evans, aged 8 years and 9 months.

GOODBODY.—Jan. 22, at Betchworth, Surrey, George Goodbody, Esq., Deputy-Sergeant-at-Arms, House of Lords, aged 71 years.

GOULD.—Jan. 26, at Leighton-road, N.W., Cecilia, widow of the late William Gould, formerly of Ludgate-hill, aged 81.

HADLAND.—Feb. 2, at Guildhall, E.C., Henry Hadland, Esq., aged 75 years. Friends will kindly accept this intimation.

JONES.—Jan. 24, at his residence, 3, Queen's-road, Gosport, the Rev. George Jones, aged 86 years. For many years a faithful worker in connection with the London City Mission.

LISTER.—Jan. 29, at Caton Lodge, Reading, Anna, relict of the late Rev. James Lister, Baptist Minister of Liverpool, aged 88 years.

LLOYD.—Jan. 30, at the Rectory House, Clyffe at Hoo, Kent, the Rev. Henry Robert Lloyd, M.A., Rector of the parish and Chaplain to the late Archbishop of Canterbury.

MOLONY.—Dec. 29, at Kiltanoon, from the effects of blood poisoning, James Edmund Harding, aged six, elder son; on the 5th Jan., Marianne Alice, aged seven; on the 15th Jan., Selina Charlotte, aged nine; and on the 23rd Jan. Marianne Marsh, aged 39, the beloved wife and children of William Mills Molony, Esq., D.L. of Kiltanoon, county Clare, late Major 22nd Regiment.

MURRAY.—Jan. 27, at her residence, The Firs, Ore, Hastings, Christiana, widow of the late Charles Murray, Esq., in her 84th year.

NATHAN.—Jan. 28th, at his residence, Sunny Lodge, Hendon, Wm. Nathan, in his 74th year, much regretted.

PARDON.—Jan. 26, at 85, Finsbury-park-road, Mary Pardon, wife of W. M. Pardon, late of New Kent-rd., aged 80 years.

PATERSON.—Jan 29, at 224, West Regent-street, Glasgow, the Rev. James Paterson, D.D., aged 78 years, senior pastor of Adelaide-place Baptist Church.

SEYMOUR.—Jan. 30, Jane, widow of the late Henry Seymour, Esq., of Park-place, Old Windsor, in her 90th year.

THOROLD.—Jan 31, at 47, Belsize-avenue, Hampstead, Jane, daughter of the Rev. William Teorold, of Weelsby House, Great Grimsby, in her 90th year.

TURNER.—Jan. 28, at 17, Crogsland-road, Haverstock-hill, Emma, the beloved wife of John Cory Turner. Interred at Highgate Cemetery.

WALLACE.—Jan. 30, at Shaftesbury House, Bayswater, Jane Wallace, for 50 years the faithful and beloved servant and friend in the family of Thos. Davidson, Esq.

WILSON.—Jan 30, at St. Margaret's, Sandown, Isle of Wight, in his 80th year, Frederick John Wilson, formerly for 40 years Secretary to the Westminster Hospital.

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FIRST TERM 1880, from JAN. 16th to APRIL 15th.

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February, 1880.

FOUR LECTURES on EVANGELICAL NONCONFORMITY will be delivered in UNION CHAPEL, ISLINGTON, by R. W. DALE, M.A., of Birmingham, on successive TUESDAY EVENINGS:—Feb. 10th, Chairman—Rt. Hon. J. Bright, M.P.; Feb. 17th, Chairman—Hugh Mason, Esq., Ashton-under-Lyne; Feb. 24th, Chairman—Samuel Morley, Esq., M.P.; March 2nd, Chairman—Professor Bryce, D.C.L., Oxford. The chair will be taken at 7.30. Tickets for the course—Area, Reserved, 3s.; Unreserved and Gallery, 2s. May be obtained of Messrs. Hodder and Stoughton, Paternoster-row; Messrs. W. Williams and Co., 55, Moorgate-street; Messrs. Robertson and Co., Stationers, Upper-street; Mr. King, Music Warehouse, Highbury-corner, St. Paul's-road.

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